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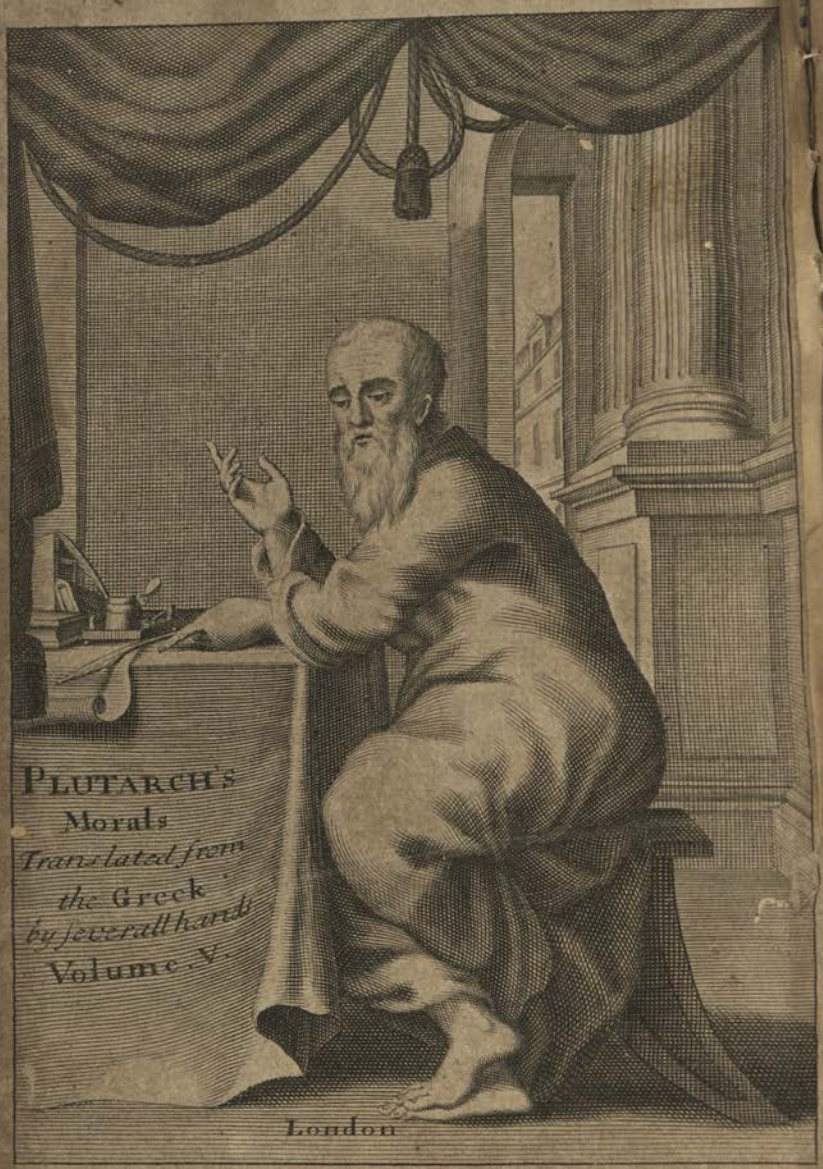
PLUTARCH's
Morals
Translated from
the Greek
by several hands
Volume V.
London

Plutarch's MORALS:

Tranſlated from the *GREEK*

BY

SEVERAL HANDS.

Volume III.

The Fourth Edition Corrected and Amended.

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To the Honourable,

AND

Right Reverend Father in GOD,

HENRY

Lord Biſhop of *LONDON*, &c.

HAving ſome Hand in the New Tranſlation of *Plutarch*'s Moral, and being therefore deſired by the Publiſher to prefix a Dedication to one of the Volums; I, without much thinking, preſently concluded, that you, Right Reverend Father in God, muſt needs challenge the greateſt Right to what poor Services I am able to perform, eſpecially, ſince the Publiſher's Deſire is to lay the five Volumes at the Feet of five of the Biſhops of our Church: Both becauſe you are my Dioceſan, and for that I received the Holy Order of Prieſthood from your Lordſhips Hands, with more than common Favour. I confeſs, it is a Preſumption of the higheſt Nature; but hope, your Lordſhip will be induced to pardon it, the rather, becauſe it was not ſo much my own ſeeking, as the Publiſher's Deſire; and beſides, in me it is only intended as a mean Acknowledgement of the Obligations your Goodneſs has laid upon me, when I

was,

was, and am yet a meer Stranger, and thereby uncapable of deſerving any of that Favour and Goodneſs you were pleas'd to confer. But I am conſcious, with what an Odium your Lordſhip reſents any thing that appears the leaſt Paraſitical; and therefore, leſt I ſhou'd be look'd upon as one, that has more of Flattery in him than Sincerity, I forbear to offer thoſe Elogiums you might juſtly expect, as nothing but your Due: It being evident to all that know any thing of the Affairs of their Country, how much your Lordſhip has merited of it and them. Neither ſhall I here trouble your Lordſhip with any thing touching the Author and his Works, both being ſo generally known already. Only this I wou'd in particular recommend to all, in the preſent Times; The reading of his Treatiſe of *Brotherly Love*, in this Volume, the moſt uſeful Moral that can be known or practiſed in this Age; when, to uſe his own Words, *Brotherly Love is as ſcarce* (and I will add much more than) *Brotherly Hatred was in ancient times.* For, though *Plutarch* confines his Diſcourſe to ſuch Brethren, as were Sons of the ſame Natural Parents; yet I preſume, it is moſt of it applicable to Brethren in a Moral Capacity: That *Engliſh* Men and Proteſtants, in the preſent Juncture of Affairs eſpecially, ſhou'd unite, agree together, and love one another as Brethren, in the more Noble, as well as Comprehenſive Senſe of the Term. I might launch out very far on this Subject, but that I fear I have treſpaſſed too much on your Lordſhips Patience already. Praying, therefore, that as your Lordſhip has hitherto manifeſted your ſelf a moſt eminent Aſſerter and

Supporter

Supporter of the Rights of this Church and Kingdom, the ſame good God will be graciouſly pleas'd to add many happy Years to your generous Proceedings, to his endleſs Glory, the Proſperity and Peace of theſe Nations, and of the Proteſtant Religion; and at laſt Crown all your Endeavours to that End with the Due, as promiſed Reward, of Peace, and everlaſting Life in his glorious Kingdom, I ſubſcribe,

My Lord,

Your Lordſhip's moſt Dutiful Son,

and moſt humble Servant,

Charles Barcroft.

THE

CONTENTS

Of each TREATISE, with the TRANSLATORS Names.

Of Fortune, by Mr. Baxter. Page 1
Of Vertue and Vice, by the ſame hand. 7
Conjugal Precepts, by Mr. Phillips. 10
Whether 'twere ſaid rightly Live conceal'd, *by* Mr. Whitaker. 29
An Abſtract of a Compariſon betwixt Ariſtophanes *and* Menander, *by* Mr. Baxter. 37
Of Baniſhment, or flying ones Country, by Mr. Patrick. 40
Of Brotherly Love, by Mr. Thomſon. 59
Wherefore the Pythian *Prieſteſs now ceaſes to deliver her Oracles in Verſe*, by Mr. Philips. 89
Plutarch's *giving an Account of theſe Sentiments concerning Nature, with which Philoſophers were delighted. Contained in five Books*, by Mr. Dowel. 121
A Breviate of a Diſcourſe, ſhewing that the Stoics *ſpeak greater Improbabilities then the Poets, by* Mr. Baxter. 195
Plutarch's Sympoſiacs, *or Table Talk, in Ten Books by* Mr. Creech. 198
Of Moral Vertue, by Charles Hances, Eſq; 428
Plutarch's *Natural Queſtions by* R. Brown, *M. L.* 459

Plutarch's Morals:

Vol. III.

Of FORTUNE.

Made Engliſh *out of the* Greek *by* William Baxter, *Gent.*

Mortals Affairs, Fortune not Conduct rules.

AND does not Juſtice Rule the Affairs of Mortals neither? Nor Impartiality, nor Moderation, nor Decorum? But it was of Fortune, and long of Fortune, that *Ariſtides* remain'd obſtinate in his Poverty, although he could have made himſelf Maſter of much wealth? And that *Scipio*, when he had taken *Carthage*, neither receiv'd, nor ſo much as ſaw any part of the Booty? Was it of Fortune and long of Fortune that *Philocrates* having received a Sum of Gold of King *Philip*, laid it out in Whores and Fiſh? And that *Laſthenes* and *Euthycrates* by meaſuring their happineſs by their Bellies, and the moſt abject of follies, loſt *Olynthus*? Was it of Fortune that *Alexander* Son of *Philip* refrain'd from the Captive Women himſelf, and puniſh'd thoſe that offered them any indignity? But *Alexander* Son of *Priam*, long of an evil* *Dæmon* and *Fortune*, firſt vitiated his Hoſts Wife, and then took her away with him, and filled both the Continents with War and Calamities? And if ſuch things as theſe can come by Fortune, what hinders but that we may as well plead that Cats, Boars and Monkeys are conſtrained by Fortune to be Ravenous, Luſtful and Ridiculous? But if there

*The word *Fortune* as us'd by the Antients, did not ſignifie *Chance*; but the Conduct and Allotment of our *Genius*, and therefore *Pindar* calls her Δαίμονος πότμον, *our Dæmons Fortune*. *Plutarch* ſaith, ſhe is called *Blind*, becauſe *we blindly fall into her*.

there be ſuch things to be found as Moderation, Juſtice and Fortitude, how can it ſtand with reaſon there ſhould not be ſuch a thing as Wiſdom alſo? And if there be Wiſdom, how can it be but there muſt be Conduct? For Moderation is (as they are uſed to ſay) a certain ſort of Wiſdom; and Juſtice cannot ſubſiſt without Wiſdom: And if ſhe be preſent, good Conduct muſt then the rather follow. And we call that Wiſdom that renders us manful; in Pleaſures, Continence and Moderation; in Dangers and Hardſhips, Endurance and Reſolution; and in Communities and Publick Buſineſſes, Equality and Juſtice. And therefore if we will needs have it that the effects of Conduct belong to Fortune, let then both the effects of Juſtice and Moderation belong to Fortune alſo. Nay (and by *Jove*) let ſtealing be aſcribed to Fortune too, and Cutting of Purſes, and a luſtful lew'd life; and let us quit our Reaſoning quite, and turn our ſelves looſe to Fortune, to be carried and driven, like filth and duſt before an impetuous wind. If there be no ſuch thing as Conduct, it muſt of neceſſity follow there ſhould be no ſuch as adviſing about our Affairs, nor any conſultation or enquiry about Utility. And that *Sophocles* did talk idly when he ſaid:

What e'er is ſought,
It may be caught:
But when we ſhun,
Will from us run.

And when elſewhere he made this diſtribution of things

I learn what's to be taught:
I ſeek what's to be ſought:
I beg the reſt of Heaven.

For what's to be *ſought*, or what's to be *learnt* by Mortals, if all things go by Fortune? And what Senate of Republick is not overthrown? or what Council of Prince is not diſſolv'd, if ſuch things are ſubject to Fortune? Which we uſe to upbraid with blindneſs, becauſe we blindly fall into it. And indeed how can we otherwiſe chooſe, when we firſt pluck our Conduct like our Eyes out of our Heads, and then take us a blind Guid

Guide of our Lives? Imagine that now some one of us should say,

Seers Affairs Fortune not Eye-sight Rules
Nor Eyes-sights Introductors —— (as *Plato* calls them.)

And again:

Hearers Affairs are by blind Fortune Rul'd:

And not by a certain Power Receptive of the strokes of Air, conveyed to it through the Organ of the Ear and Brain: It would beseem us doubtless to pay a due respect to our Sense. But, our Sight, Hearing and Smelling, with the other Parts of our Bodies Faculties, were bestowed upon us by Name * to Minister unto good Conduct and Discretion. And, *'Tis the Mind Sees, and the Mind that Hears*; the rest are deaf and blind: and as, were there not a Sun, we might for all the other Stars, pass our days in * *Reverend Dark* (as *Heraclitus* calls it;) so had man neither Mind nor Reason, his Life would be, for all his Senses, nothing better than that of Brutes. But it is by neither Fortune nor Chance that we exceed them and bear sway over them: but *Prometheus* (that is, Reason) is the Cause.

* For αὐτῶν I read εἰς τίνα.

* Εὐορφνη *Hesychias*, saith that Εὔφρων among other *things* signifies αἰδέσιμος, or *Reverend*.

Which gives for Workmens Horse and Asses Foles.
And Heifer's *Sons* (a) *for Slaves to bear our toils.*

As *Æschylus* speaks. For the greater part of Brutes are much happier than we, as to the Fortune and Form of their Constitution; for some of them are arm'd with Horns, some with Teeth, and some with Stings.

(*b*) *But th' Urchins Back* (saith *Empedocles*) *Bristles with Prickly Thorns.* ——

Others again are shod, others are clad with Scales, others with shaggy Hair, and others with hard Claws and Hoofs But *Man alone* (as *Plato* speaks), *was left by nature unarm'd, unshod and uncovered.*

(a) Here I read ἀντίδοτα, for ἀντίδωλα, as it is in his *Comparison of Land and Water Animals.*

(b) Here I read Αὐτὰρ ἐχίνοις ὀξυβελεῖς ... ὅτε νῶτα ... πεφρίκασι. See *Xylanders* Notes.

But all these ills she sweetned with one gift; Reason, Care and Forecast.

(c) For τραχὺ I read βραχὺ, out of his *comparison of Land and Water Animals.* These *Verses* are out of *Euripides.*

(c) *Small is the Strength of poor frail Man,*
Yet by his shifting wit he can
Enslave the Arts and Properties
Of all on Land, in Sea and Skies.

The lightest and swiftest things are Horses; but they run for Man. A Dog is a fierce and an angry Animal; but it guards Man. Fish is the sweetest thing, and Swine the fattest; but they are Mans Nourishment and Cheer. What's bigger than an Elephant? But this also is become Mans Play-thing, and a Spectacle at publick Solemnities, and it learns to Skip, Dance and Kneel: Such things as these being not introduced in vain, but that we might learn by them whither knowledge advances Man, and above what things it sets him, and how he comes to be Master, and exceed all other things.

For we nor Boxers, nor good Wrestlers are,
Nor yet good Runners. ——

Yea, in all these we are far more unhappy than the Brutes. But by our *Experience*, *Memory*, *Wit* and *Dexterity* (as *Anaxagoras* speaks) *we make use of what's theirs*: (d) We press out their Honey, we Milk them, we catch them and drive them up and down as we please. So that in all this, there is nothing that depends on Fortune, but all on Conduct and Forecast: Moreover the affairs of Carpenters are affairs of Mortals, and so are those of Copper-founders, Builders and Statuaries; amongst whom yet we can see nothing brought to Perfection by chance or at random, for that there falls in but little of Fortune to an expert Artist whether Founder or Builder; but that the most and greatest part of their Workmanship is performed by meer Art, hath been thus insinuated by a certain Poet:

(d) For βλήττομεν I read βλίττομεν.

Go forth into the Street, ye Craftsmen all,
Who on great Jove's *Sharp-Ey'd* Ergana *call,*

(e) *That's*

(c) *That's ſtuck with Sacred Baskets all around.*

For the Trades have *Ergana* and *Minerva* for their (f) Patroneſs, and not Fortune. It is indeed reported of one, that as he was drawing of a Horſe, and had hit right in all the reſt, both ſhapes and colours, but was not well ſatisfy'd with the draught he had made of a puff of Froth that was temper'd by the Bit, and wrought out with faint Breathing, and therefore had often wiped it off; but that at length he in a great fume ſtruck his Pencil at a venture full of Colours as it was againſt the Boards, and that, as it light, to admiration, it made a moſt lively impreſs, and ſo fill'd up what was defective in the Piece. This is the only artificial work of Fortune that Hiſtory mentions. They every where make uſe of Rules, Lines, Meaſures and Arithmetical Proportions, that their works may no where have in them any thing that is caſual or fortuitous. And the truth is, Arts are ſtiled a ſort of petty Wiſdoms, tho' they might be much better called certain Sheddings or Filings of it ſprinkled upon the ſeveral needful Services of human Life. As is obſcurely riddled to us in the Fire feigned to have been firſt divided by *Prometheus*, and then ſcatter'd up and down the World. For juſt ſo, certain little particles and *fragments of Wiſdom as it were crumbled and broken ſmall fell into Ranks and Methods. It ſeems therefore very ſtrange how it can come to paſs that Arts ſhould ſtand in no need of Fortune to compaſs their proper end, but that which is the greateſt and moſt compleat of all Arts, and which is the very Sum of Mans worth and commendation ſhould prove to be nothing at all. But there is a Conduct in ſtretching and ſlackening of ſtrings, which they call the Art of Muſick; and in Dreſſing of Meats, which we call Cookery; and in waſhing of Cloaths, which we call the Art of Fulling: And we teach our Children how to put on their Shoes and Cloaths, and to take their Meat in their Right hand

(e) For σφαῖς λίκνοισι the *Aldine* and *Baſil* Editions have σφαῖν τοῖς λίκνοισι. (f) For πέρδρον I read πέρεδρον. *Ergana* has her name from *Ergon*, work.

* Here I read ἀπόσωματα for σπέρματα with *Vulcobius*.

hand, and hold their Bread in their Left; as being ſenſible that not ſo much as theſe common things come by Fortune, but require attention and heed. But the greateſt things, and the moſt important to a happy State, require no Wiſdom, nor have any ſhare in rational proceeding and forecaſt. Yet no man ever wetted Clay and then left it; as if there would be Bricks by Chance and Fortune; nor having provided Wool and Leather ſat him down and pray'd to Fortune that they might be made Cloaths and Shooes for him: nor can any man when he hath amaſſed together much Gold and Silver, and furniſh'd himſelf with a multitude of Slaves and Attendants, and encloſed himſelf in a great Palace with many Gates, and ſet out coſtly Couches and Tables, fancy to himſelf that if he have not Wiſdom with them, theſe things will be his happineſs and an undiſturbed, bliſful and unchangeable life. One ask'd General *Iphicrates*, by way of taunt; what he was? For he was neither Spearman, nor Archer, nor yet bore light Armour I am (reply'd he) one that commands and uſes all theſe. In like manner Wiſdom is it ſelf neither Gold, nor Silver, nor Fame, nor Wealth, nor Health, nor Strength, nor Beauty. What then is it? It is what can uſe all theſe with *Decorum*, and by means of which every one of theſe is made comfortable, commendable and uſeful, and without which they become uſeleſs, unprofitable and prejudicial, and the burthen and ſhame of their poſſeſſors. *Heſiod's Prometheus* therefore gives very good advice to *Epimetheus*.

Brother be ſure you never take
A Boon from Jove *but giv't him back.*

Meaning things of Fortune, and External. For as if he had bid him not to play on a Flute, if ignorant of Muſick; nor to read a Book, if he knew not his Letters; nor to ride, if he underſtood not a Horſe; ſo it would be if he adviſed him not to govern, if a Fool; nor to be a rich man, if a Miſer; and not to Marry, if apt to be

Rul'd

Rul'd by a Woman. For as *Demosthenes* saith, * Success above desert is to Fools an occasion of mis-thinking, yes, and good Fortune above desert is to the unwise an occasion of mis-doing.

* For οὐ γὰρ μόνον I read τὸ γὰρ εὖ as it was printed in the *Aldine* and *Basil* Editions.

Of VERTUE *and* VICE.

Made English *out of the* Greek *by the same Hand.*

IT's apparent that Cloaths make a Man warm not by warming him themselves, or by imparting heat to him (for every Garment is of it self Cold, which is the reason that we see those that are very hot and in a Feaver often shifting and changing one thing for another;) but what heat a Man exhales out of himself, that the Garment lying close to his Body keeps together and contracts, and when it hath driven it inward, it will not suffer it again to dissipate. This being the very case of external Affairs too, is it that cheats Vulgar Heads, by making them think that if they might but enclose themselves in great Houses, and heap together abundance of Slaves and Riches, they might then live to their own minds. But an agreeable and gay life is not to be found without us; on the contrary it is Man that out of his own Temper, as out of a Spring, adds pleasure and gayety to the things about him.

* For ἵν' I read ἥν.

The House looks merrier when the Fire burns.

And Wealth is the more agreeable, and Fame and Power the more resplendent, when they have the joy of the Mind to accompany them. Since we see how that through a mild and tame disposition Men can bear Poverty, Banishment and old Age easily and sweetly. For as Odours perfume Thredbare Coats and poor Rags, while Prince *Anchise*'s † Ulcer sent forth a loathsome purulence.

† For κατα (*Vice* γάξοντα I read κατα γάζοντος.

*When the foul Tent * dript on his Purple Robe.*

* For ῥάκος I read ἕλκος with *Turnebus.*

Even so every state and condition of Life, if accompanied with Vertue, is undisturbed and delightful. But when Vice is intermixt, it renders even the things that appear splendid, sumptuous and magnificent, most distasteful, nauseous and unacceptable to the possessors.

This Man's thought happy in the Market-Place,
But when he ope's his Doors, Hell is his Case.

The Woman Rules all, commands and brawls. Though one may without any great difficulty get rid of a wicked cross-grain'd Wife, if he be but a Man and not a Slave. But a Man cannot write a Bill of Divorce to his Vice; and thereby free himself from further trouble, and procure his own repose by living apart; but it still cohabits with him, and dwells in his very bowels, and cleaves to him both by night and by day.

It burns without a Torch, makes green old Age.

Being through it's vain glory, a burthensome fellow-traveller; and through its voracity, a chargeable Table-companion; and a troublesome Bed-fellow by breaking and spoiling ones sleep at night with cares, anxieties and surmises. For * when they do sleep, their body is indeed at rest and quiet, but their Mind is through superstition in Terrors, Dreams and Frights.

* For ὅ I read ὅταν.

When in my slumbers sorrows fill me,
Then frightful Dreams and Visions kill me,
saith one,

Just thus Envy, Fear, Anger and Lust affect us. For by day-time our Vice by looking abroad and fashioning her self to the manner of others, grows shamefac'd and finds her self oblig'd to mask her own disorders, and does not yield her self up wholly to her appetites, but oftentimes resists and struggles with them. But in times of sleep, when it escapes both the opinions of Men and the Laws, and is at the remotest distance from awe and respect,

reſpect, it ſtirs every deſire, and raiſes up its malignity and lewdneſs. For *it attempts* (as *Plato* ſpeaks) *the embraces of a Mother*, it purveys unlawful Meats, and refrains from no ſort of Action, enjoying Villany, as far as it is practicable, * in Shades and Phantoms, that end in no real pleaſure or accompliſhment of deſire; but have only Power to ſtir up and enrage diſorders and diſtempers. Where then is the pleaſure of Vice, if there be no where to be found either freedom from care, or exemption from trouble, or ſatisfaction, or undiſturbedneſs, or repoſe? A ſound Complexion and good health of Body, gives indeed both place and birth to the fleſhes pleaſures; but there cannot be engendered a gayety and chearfulneſs in the Mind, unleſs undauntedneſs, aſſurance, or an immoveable ſerenity, be the foundation. Nay, if ſome hope or ſatisfaction ſhould ſimper a little, this would be ſoon puddled and diſturb'd by ſome ſudden eruption of care, like a ſmooth Sea by a Rock. Heap up Gold, gather together Silver, raiſe up Walks, fill your Houſe with Slaves, and the Town with Debtors, if you do not appeaſe the diſorders of your own Mind, and ſtint your unſatiable deſire, and deliver your ſelf from fears and cares, you do but rack Wine for a Man in a Feaver, and adminiſter Honey to a Man diſturbed with Choler, and prepare Meat and good Cheer for People that have the Flux or Gripes, who can neither retain it, nor be ſtrengthen'd by it, but are over and above ſpoiled by it. Do you not ſee how ſick perſons loath, ſpit out and refuſe the fineſt and * moſt coſtly Meats, though they be profer'd and forc'd upon them: And how again when their complexion alters, and good Spirits, ſweet Blood, and a connatural heat is engender'd, they get up and gladly and willingly eat brown Bread, Cheeſe and Creſſes? Such a diſpoſition as this, is it that Reaſon works in the Mind: And you will have ſufficiency, if you will but learn what a notable and generous Mind is. You will live luxuriouſly in Poverty, and be a Prince; and you will

* For εἰδώλοις I read ἐν εἰδώλοις, with *H. Stevens.*

* For πολυτελίστερα I read πολυτελίσι τε.

will be as much in love with a vacant and private life, as with that of a General or King. If you once apply to Philoſophy you will never live without pleaſure, but you will learn to be every where pleas'd, and with every thing. You will be pleas'd with Wealth, for making you beneficial to many; and with Poverty for not having much to care for: With Fame, for being honour'd; and with Obſcurity, for being unenvied.

Conjugal Precepts: Dedicated to *Pollianus* and *Euridice*.

Tranſlated from the GREEK *by* John Phillips, *Gent.*

NOW that the Nuptial Ceremonies are over and that the Prieſteſs of *Ceres* has joyned ye both together in the Bands of Matrimony, according to the Cuſtom of the Country, I thought a ſhort Diſcourſe of this nature might not be either unacceptable or unſeaſonable, but rather ſerve as a kind *Epithalamium* to congratulate your happy Conjunction. More eſpecially ſince there can be nothing more uſeful in Conjugal Society, than the obſervance of wiſe and wholſome Precepts, ſuitable to the Harmony of Matrimonial Converſe. For among the variety of Muſical Moods and Meaſures, there is one which is call'd *Hyppothoras*, a ſort of Compoſition to the Flute and Hoboy, made uſe of to encourage generous Barbs, when fainting in the Chariot Races. But Philoſophy being furniſh'd with many noble and profitable Diſcourſes, there is not any one ſubject that deſerves a meer and more ſerious ſtudy, than that of Wedlock: Whereby they who are engag'd in a long Community of Bed and Board, are more ſtedfaſtly United in Affection, and made more pliable one to another in humour and condition. To this purpoſe, having reduced under ſeveral ſhort Heads and Similies, ſome certain Inſtructions and Admonitions which you, as tutor'd up in Philoſophy, have frequently already heard, I ſend ye the Collection as a Preſent, beſeeching the Muſes ſo with their

their Presence to assist the Goddess *Venus*, that the Harmony of your mutual Society and Complacency in Domestic Diligences may outcry the melodious Concords of Lute or Harp, while living united together by Reason and Philosophy.

1. Therefore it was, that the Ancients plac'd the Statute of *Venus* by that of *Mercury*; to signifie, that the Pleasures of Matrimony chiefly consist in the sweetness of Conversation: They also set the *Graces* and *Sudela*, the Goddess of Eloquence together; to shew, that the married couple were only to act by perswasion, and not to use the violences of wrangling and contention.

2. *Solon* advised, that the Bride should eat a Quince before she entred the Nuptial Sheets; intimating thereby in my opinion, that the Man was to expect his first Pleasures from the Breath and Speech of his new married Bedfellow; than which nothing renders the touch of the Lip more agreeable and delightful.

3. In *Bœotia* it is the custom, what time they Vail the Virgin Bride, to set upon her Head a Chaplet of wild *Asparagus*, which from a thorny stalk affords a most delicious Fruit. To let us understand, that a new married Woman discreetly brooking at the beginning the first distastes of Marriage restraint, grows yieldingly complaisant at length, and makes conforming Wedlock a happiness to each. And indeed such Husbands who cannot bear with little Disdains, and first froppishness of Imprudent Youth, till rectified by kind and winning moderation, are like to those that chuse the sowr Grapes, and leave to others the ripe delicious clusters. On the other side, those young Ladies that disoblige and disquiet their Husbands in their first Embraces, may be well compar'd to those that patiently endure the sting, but fling away the Honey. Therefore it behoves those People who are newly married to avoid the first occasions of Discord and Dissention; considering that Vessels newly form'd, are subject to be bruis'd and put out of shape by many slight accidents, but when the materials come once to be settled and harden'd by time, nor Fire nor Sword will hardly prejudice the solid Substance.

Fire

Fire takes ſpeedy hold of Straw or Hares Fur; but then as ſoon goes out again, unleſs fed with an addition of more fewel. Thus that ſame love, whoſe flames are only nouriſh'd by heat of Youth, and looſer Charms of Beauty, ſeldom proves of long continuance, or grows to wedlock maturity, unleſs it have taken a deep root in Conformity of Manners, or that their mutual Affection be enlivened by the intermixture of Souls as well as Bodies; while Prudence and Diſcretion feed the noble Flame.

5. They who bait their Hooks with intoxicated Drugs, with little pains ſurprize the hungry Fiſh, but then they prove unſavory to the taſte, and dangerous to eat. Thus Women that by the force of Charms and Philters, endeavour to ſubdue their Husbands to the ſatisfaction of their pleaſure, or to highten their Impotency, become at length the Wifes of Madmen, Sots and Fools. For they whom the Sorcereſs *Circe* had enchanted, being then no better then Swine and Aſſes, were no longer able to pleaſe or do her Service. But ſhe lov'd *Ulyſſes* entirely, whoſe Prudence avoided her venemous Intoxications, and rendered his Converſation highly grateful. And therefore they who rather chuſe to be the Miſtreſſes of ſenceleſs Wittals, then the obedient Wives of wiſe and ſober Husbands, are like thoſe People that prefer miſguidance of the Blind, before the Conduct of them that can ſee and know the way. They will not believe that *Paſiphae*, the Conſort of a Prince, could ever be enamour'd of a Bull, and yet themſelves are ſo extravagant, as to abandon the Society of their Husbands, Men of Wiſdom, Temperance and Gravity, and betake themſelves to the Beſtial Embraces of Riot and Debauchery.

6. Some Men either unable or unwilling to mount themſelves into their Saddles, through Infirmity or Lazineſs, teach their Horſes to fall upon their Knees, and in that poſture to receive their Riders. In like manner there are ſome Perſons, who having married young Ladies, not leſs conſiderable for the Nobility of their Birth, then their wealthy Dowries, take little care

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themſelves to improve the advantages of ſuch a ſplendid Conjunction, but with a ſevere moroſeneſs, labour to depreſs and degrade their Wives, proud of the Maſtery, and vaunting in Domeſtick Tyranny. Whereas in this Caſe, it becomes a Man to uſe the Reins of Government with as equal regard to the quality and dignity of the Woman, as to the Stature of the Horſe.

7. We behold the Moon then ſhining with a full and glorious Orb, when fartheſt diſtant from the Sun; but as ſhe warps back again to meet her Illuſtrious Mate, the nearer ſhe makes her approach, the more ſhe is Eclipſed until no longer ſeen. Quite otherwiſe a Woman ought to diſplay the Charms of her Vertue, and the ſweetneſs of her Diſpoſition in her Husbands preſence, but in his abſence, to retire to ſilence and reſervedneſs at home.

8. Nor can we approve the ſaying of *Herodotus*, that a Woman lays aſide her modeſty with her ſhift. For ſurely then it is that a chaſte Woman chiefly vails her ſelf with baſhfulneſs, when in the privacies of matrimonial Duties, Exceſs of Love, and Maiden Reverence, become the ſecret Signals and Teſtimonies of mutual affection.

9. As in Muſical Concords, when the upper ſtrings are tuned exactly to their *Octaves*, the Baſe is always loudeſt, ſo in well regulated and well order'd Families, all things are carried on with the harmonious conſent and agreement of both Parties; but the conduct and contrivance chiefly redounds to the reputation and management of the Husband.

10. It is a common Proverb, that the Sun is too ſtrong for the North-wind; for the more the Wind ruffles and ſtrives to force a Man's upper Garment from his Back, the faſter he holds it, and the cloſer he wraps it about his Shoulders. But he who ſo briskly defended himſelf from being plunder'd by the Wind, when once the Sun begins to ſcald the Air, all in a dropping ſweat, is then conſtrained to throw away not only his flowing Garment, but his Tunick alſo. This puts us in mind of the practiſe of moſt Women, who being limited by their

their Husbands in their Extravagancies of Feasting and Superfluities of Habit, presently fill the House with noise and uproar; whereas, if they would but suffer themselves to be convinc'd by Reason and soft Perswasion, they would of themselves acknowledge their Vanity, and submit to Moderation.

11. *Cato* ejected a certain *Roman* out of the Senate, for kissing his Wife in the presence of his Daughter. 'Tis true, the punishment was somewhat too severe; but If kissing, and colling, and hugging in the sight of others be so unseemly, as indeed it is, how much more undecent is it to jowr, and brawl, and maunder one at another, while Strangers are in Company? If lawful Familiarity and Caresses between Man and Wife, *are* not to be allow'd, but in their private Retirements; shall the bitter interchanges and loud discoveries of invective and inconsiderate Passion, be thought an entertainment pleasingly proper for unconcern'd and publick Ears?

12. As there is little or no use to be made of a Mirrour, though in a frame of Gold enchas'd with all the sparkling variety of the richest Gems, unless it render back the true similitude of the Image it receives; so is there nothing of profit in a wealthy Dowry, unless the Conditions, the Temper, the Humour of the Wife be conformable to the natural Disposition and Inclination of the Husband; and that he sees the Vertues of his own Mind exactly represented in hers. Or if a fair and beautiful Glass that makes a sad and pensive Visage look jocund and gay, or a wanton or smiling Countenance show pensive and mournful, is therefore presently rejected as of no value; thus may not she be thought an angry, peevish and importunate Woman, that louts and lowrs upon the Caresses of a Husband, and when he courts the Pastime of her Affections, entertains him with Frumps and Taunts; but when she finds him serious in business, allures him then, with her unseasonable toyings to Pleasure and Enjoyment? For the one is an offence of impertinency; the other a contempt of her Husbands Kindness. But as Geometricians affirm, that

Lines

Lines and Surfaces are not mov'd of themſelves, but according to the motions of the Bodies to which they belong; ſo it behoves a Woman to challenge no peculiar Paſſion or Affection as her own, but to ſhare with her Husband in his Buſineſs, in his Recreations, in his Cares and in his Mirth.

13. As they who are offended to ſee their Wifes eat and drink freely in their Company, do but whet their Appetites to glut and gormandize in Corners by themſelves; ſo they who refuſe to frolick in Retirement with their Wives; or to let 'em participate of their private Paſtimes and dalliances, do but inſtruct them to cater for themſelves their own Pleaſures and Delights.

14. The *Perſian* Kings, when they contain themſelves within the limits of their uſual Banquets, ſuffer their married Wives to ſit down at their Tables; but when they once deſign to indulge the Provocations of Amorous Heats and Wine, then ſend away their Wives and call for their Concubines, their Gypſes and their Songſtreſſes, with their Laſcivious Tunes and wanton Galliards. Wherein they do well, not thinking it proper to debauch their Wifes with the tipſie Frolicks and diſſolute Extravagancies of their Intemperance.

If therefore any private Perſon, ſway'd by the unruly motions of his Incontinency, happen at any time to make a trip with a kind ſhe friend, or his Wifes Chamber-maid, it becomes not the Woman preſently to lowre and take Pepper i'th' Noſe, but rather to believe, that it was his reſpect to her, which made him unwilling ſhe ſhould behold the Follies of Ebriety and foul Intemperance.

15. Princes that be addicted to Muſic, encreaſe the Number of excellent Muſicians: If Lovers of Learning, all men ſtrive to Excel in Reading and in Eloquence: If given to Martial Exerciſes, a Military Ardor rowſes ſtreight the drowſie ſloath of all their Subjects. Husbands thus effeminately Cinical only teach their Wives to Paint and Poliſh themſelves with borrowed Luſtre. The ſtudious of Poſtures, render 'em Immodeſt and Whoriſh: On the other ſide, Men of ſerious honeſt and vertuous Converſations make ſober, chaſte and prudent Wives.

16. A young *Lacædemonian* Laſs being ask'd by an Acquaintance of hers, Whether ſhe had yet embrac'd her Husband? Made anſwer, No; but that he had embraced her. And after this manner, in my Opinion, it behoves an honeſt Woman to behave her ſelf toward her Husband, never to ſhun, nor to diſdain the Careſſes and Dalliances of his amorous Inclinations, when he himſelf begins; but never her ſelf to offer the firſt occaſion of provocation: For the one ſavours of Impudent Harlotry; the other diſplays a Female Pride and Imperiouſneſs void of conjugal Affection.

17. It behoves not a Woman to make peculiar and private Friendſhips of her own, but only to correſpond with her Husbands Acquaintance, and his Familiars *alone* to eſteem as hers. Now as the Gods are our chiefeſt and moſt beneficial Friends, it behoves her only to worſhip and adore thoſe Deities, which her Husband Reputes and Reverences for ſuch. But as for quaint Opinions and ſuperſtitious Innovations, let 'em be exterminated from her outermoſt Threſhold. For no Sacrifices or Services can be acceptable to the Gods, performed by Women, as it were by ſtealth, and in Secret, without the Knowlege of the Husband.

18. *Plato* aſſerts thoſe Cities to be the moſt happy and beſt regulated, where theſe expreſſions, *This is mine*, *This is not mine*, are ſeldomeſt made uſe of. For that then the Citizens enjoy in Common, ſo far as is convenient, thoſe things that are of greateſt Importance. But in Wedlock thoſe Expreſſions are utterly to be aboliſhed; unleſs it be as the Phyſicians ſay, that the right ſide being bruiſed or beaten, communicates its pain to the left. For ſo indeed as the Husband ought to Sympathize in the Sorrows and Afflictions of the Woman, much more does it become the Wife to be ſenſible of the Miſeries and Calamities of the Husband. To the intent, that as knots are made faſt by knitting the bows of a Thread one within another, ſo the ligaments of conjugal Society may be ſtrengthen'd by the mutual enterchange of Kindneſs and Affection. This Nature her ſelf inſtructs us, by mixing us in our Bodies; while

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ſhe takes apart from each, and then blending the whole together, produces a Subſtance common to both; to the end that neither might be able to diſcern or diſtinguiſh what was belonging to another, or lay claim to aſſured Propriety. Therefore is Community of Eſtate and Purſes chiefly requiſite among married Couples, whoſe principal aim it ought to be to mix and incorporate their Purchaſes and Diſburſements into one Subſtance, neither pretending to call this hers, or that his, but accounting all inſeparably peculiar to both. However as in a Goblet, where the proportion of *Water* exceeds the Juice of the Grape, yet ſtill we call the mixture *Wine*; in like manner the Houſe and Eſtate muſt be reputed the Poſſeſſion of the Husband, although the Woman brought the chiefeſt Part.

19. *Helena* was Covetous, *Paris* Luxurious: On the other ſide, *Ulyſſes* was Prudent, *Penelope* Chaſte. Happy therefore was the Match between the latter; but the Nuptials of the former brought an *Iliad* of Miſeries as well upon the *Greeks* as *Barbarians*.

20. The Queſtion being put by ſome of his Friends to a certain *Roman*, why he had put away his Wife, both ſober, Beautiful, Chaſte and Rich? The Gentleman putting forth his Foot, and ſhewing his Buskin, *Is not this*, ſaith he, *a new handſome compleat Shooe, yet no Man but my ſelf knows where it pinches me*? Therefore ought not a Woman to boaſt either of her Dower, her Parentage or Beauty; but in ſuch things as moſt delight a Husband, pleaſantneſs of Converſe, ſweetneſs of Diſpoſition, and briskneſs of Humour, there, to ſhew nothing of harſhneſs, nothing diſtaſteful, nothing offenſive, but from day to day to ſtudy Behaviour jocund, blithe and conformable to his Temper. For as Phyſicians are much more afraid of Fevers, that proceed from hidden Cauſes, which have been by little and little contracting for a long time together, than thoſe that receive their Nouriſhment from apparent and manifeſt unconcoctions; ſhus, if daily continued, the petty Snubs and Frumps between Man and Wife, though perhaps unknown to others, are of that force, that above all things elſe they

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canker conjugal Affection, and deſtroy the pleaſure of Cohabitation.

12. King *Philip* ſo far doted on a fair *Theſſ.* Lady, that ſhe was ſuſpected to have uſed ſome private Arts of Faſcination towards him. Wherefore *Olympias* laboured to get the ſuppos'd *Sorcereſs* into her Power. But when the Queen had viewed her well, and duly examin'd her Beauty, beheld the Graces of her Deportment, and conſider'd her *Diſcourſe* beſpake her no leſs than a Perſon of noble Deſcent and Education, *Hence, fond Suſpitions, hence vainer Calumnies*, ſaid ſhe, *for I plainly find the Charms which thou makeſt uſe of are in thy ſelf.* Certainly therefore a lawful Wife ſurpaſſes the common acceptation of *Happineſs*, when without enhancing the Advantages of her Wealth, Nobility and Form, or vaunting the Poſſeſſion of *Venus's Ceſtus* it ſelf, ſhe makes it her buſineſs to win her Husbands Affection by her Vertue and Sweetneſs of Diſpoſition.

22. Another time the ſame *Olympias*, underſtanding that a young Courtier had married a Lady, beautiful indeed, but of no good Report, *Sure*, ſaid ſhe, *the Hotſpur had little Brains, otherwiſe he would never have married his Eyes.* For they are Fools, who in the choice of a Wife, believe the Report of their Sight or Fingers; like thoſe who telling out the Portion in their Thoughts, take the Woman upon content, never examining what her Conditions are, or whether proper to make him a fit Wife or no?

23. *Socrates* was wont to give this Advice to young Men, that accuſtom themſelves to their Looking-glaſſes, if ill-favour'd, to correct their Deformity by the Practice of Vertue: If handſom not to blemiſh their outward Form with inward Vice. In like manner it would not be amiſs, for a Miſtreſs of a Family, when ſhe holds her Mirror in her Hands, to diſcourſe her own thoughts; if deformed thus, *Should I prove Lewd and Wicked too.* On the other ſide, thus the Fair one, *What if chaſte beſide?* For it adds a kind of Veneration to a Woman not ſo handſome, that ſhe is more belov'd for the Perfections of her Mind than the outſide Graces of her Body.

24. *Dionyſius*

24. *Dionyſius* the Tyrant of *Sicily* ſent ſeveral coſtly Preſents of Rich Apparel, Neck-laces and Bracelets to the Daughters of *Lyſander*, which however the Father would never permit the Virgins to accept, ſaying, *Theſe gaudy Preſents will procure more Infamy than Honour to my Daughters.* And indeed, before *Lyſanders* time, *Sophocles* in one of his Tragedies had uttered the following ſentence to the ſame effect.

Miſtake not, ſilly Wretch, this Pompous Trimm
Rather diſgraces, then proclaims thee Great,
And ſhews the Rags of thy Laſcivious heat.

For as *Crates* ſaid, that is *Ornament* which adorns; and that adorns a Woman which renders her moſt deſerving. An honour conferr'd upon her, not by the Luſtre of *Gold*, the ſparkling of *Emeraulds* and *Diamonds*, nor ſplendour of the *Purple* Tincture, but by the real Embelliſhments of Gravity Diſcretion, Humility and Modeſty.

25. They who offer to *Juno*, as the Goddeſs of Wedlock, never Conſecrate the Gall with the other parts of the Sarrifice, but having drawn it forth, they caſt it behind the Altar. Which Conſtitution of the Law-giver fairly implys, that all manner of Paſſionate Anger and Bitterneſs of Reproach ſhould be Exterminated from the Threſholds of Nuptial Cohabitation. Not but that a certain kind of Auſterity becomes the Miſtreſs of a Family; which however ſhould be like that of Wine, profitable and delightful, nor like *Aloes*, biting and medicinally ungrateful to the Palate.

26. *Plato* obſerving the moroſe and ſowre humour of *Xenocrates*, otherwiſe a Perſon of great Vertue and Worth, admoniſh'd him to Sacrifice to the *Graces*. In like manner, I am of opinion that it behoves a Woman of moderation to crave the Aſſiſtance of the Graces, in her behaviour towards her Husband, thereby (according to the ſaying of *Metrodorus*) to render their Society mutually harmonious to each other, and to preſerve her from being waſpiſhly proud, out of a conceit of her Fidelity and Vertue. For it becomes not a frugal Woman to be neglectful of decent Neatneſs, nor out of an awful re-

ſpect to her Husband, to refrain complacency in her converſation; ſeeing that as the over-nice humour of a Wife renders her honeſty irkſome, ſo Sluttery begets a hatred of her ſparing and pinching Huſwifry. Inſomuch that ſhe who is afraid to laugh, or to appear Merry and Gay before her Husband, for fear of waking his jealouſie, may be ſaid to reſemble another that forbears to anoint her ſelf at all, leaſt ſhe ſhould be thought to uſe unneceſſary or Harlotry Perfumes; or to be like ſuch a one that neglects to waſh her Face, to avoid the Suſpicion of Painting. Thus we find that Poets and Orators, who deſire to ſhun the tyring tedioufneſs of a low, vulgar and drowſie Stile, ingeniouſly labour to detain and move both their Readers and their Auditors by the Quaintneſs of their Invention, Grandeur of the Subject, and Lively Repreſentation of the Humours and Conditions which they bring upon the Stage. From whence a diſcreet Miſtreſs of a Family may likewiſe learn to avoid all manner of over-nice Curioſity and ſqueamiſh Affectation, all exceſs of Jollity, ſavouring of the Curtiſan, and every thing tending to profuſe Pomp; which does not hinder her however from uſing that freedom with her Husband in her uſual Sports and familiar Careſſes, which the *Graces* themſelves allow at ſeaſonable times with an equal mixture of Modeſty and Pleaſure. Nevertheleſs, if there be any Woman ſo ſevere and reſerv'd by Nature; that no means can be found to make her blithe and ſportive, it behoves her Husband to give way to her Temper; and as *Phocion* anſwered *Antipater*, who commanded him to do an ill thing that misbecame his Quality, *I cannot be thy Friend, and flatter thee at one and the ſame time.* In like manner ought a Man to reſt ſatisfied with the Vertues of a chaſte Wife, tho' her ſerious Diſpoſition will not permit her to act the airy part of a Miſtreſs.

27. The *Egyptian* Women were anciently never wont to wear ſhoes; to the end they might accuſtom themſelves to ſtay at home. But altogether different is the Humour of our Women; for they, unleſs allowed their Jewels, their Bracelets and Necklaces, their gaudy Veſtments,

ments, Gowns and Petticoats, all beſpangl'd with Gold, and their Embroider'd Buskins, will never ſtir abroad.

28. *Theano*, as ſhe was dreſſing her ſelf one Morning in her Chamber, by chance diſcover'd ſome Part of her Naked Arm. Upon which, one of the Company crying out, *Oh, what a lovely Arm is there! 'Tis very true*, ſaid ſhe, *but yet not common.* Thus ought a chaſte and vertuous Woman to keep not only her naked Arms from open View, but to lock up her very Words, and ſet a Guard upon her Lips, eſpecially in the company of Strangers, in regard there is nothing which ſooner diſcovers the Qualities and Conditions of a Woman than her Diſcourſe.

29. *Phidias* made the Statue of *Venus* at *Elis*, with one foot upon the ſhell of a Tortoiſe; to ſignifie two great duties of a vertuous Woman, which are to keep home and be ſilent. For ſhe is only to ſpeak to her Husband, or by her Husband. Nor is ſhe to take amiſs the uttering her Mind in that manner, through another, more proper Organ.

30. Princes and Kings honour themſelves in giving honour to Philoſophers and Learned Men. On the other ſide, Great Perſonages admir'd and courted by Philoſophers, are no way honour'd by their flatteries; which are rather a prejudice and ſtain to the Reputation of thoſe that uſe 'em. Thus it is with Women, who in honouring and ſubmitting to their Husbands, procure Honour and Reſpects to their Husbands; but when they ſtrive to get the Maſtery, they become a reproach not only to themſelves, but to thoſe that are ſo ignominiouſly Hen-peckt. But then again, it behoves a Husband to controul his Wife, not as a Maſter does his Vaſſal, but as the Soul governs the Body; with the gentle hand of mutual Friendſhip and reciprocal Affection. For as the Soul commands the Body, without being ſubject to its Pleaſures and inordinate Deſires: In like manner ſhould a Man ſo exerciſe his Authority over his Wife, as to ſoften it with Complaiſance and kind Requital of her loving ſubmiſſion.

31. Philoſophers aſſert, that of Bodies which conſiſt of ſeveral parts, ſome are compos'd of parts diſtinct and ſeparate, as a Navy, or Army Royal: Others of contiguous Parts, as a Houſe or a Ship: And others of parts united at the firſt conception, equally partaking of Life and Motion and growing together, as are the Bodies of all living Creatures. Thus, where People wed for pure affection, that Marriage may be ſaid to reſemble thoſe Bodies, whoſe parts are ſolidly fixt together. They who marry for the ſake of great Portions, or elſe deſirous of Off-ſpring, are like to Bodies, whoſe parts are contiguous and cleave cloſe to one another; and they who only Bed together, if there be any ſuch, reſemble Bodies whoſe parts are diſtinct, and without dependency. Now as Phyſitians ſay, that Liquids are the only Bodies which moſt eaſily intermix without any difference of propriety or reſpect one with another; ſo ſhould it be ſaid of People joyn'd together in Matrimony, that there is a perfect mixture of Bodies and Eſtates, of Friends and Relations. Therefore the *Roman* Law prohibits new Married People from giving and receiving mutual preſents one from another. not that they ſhould not participate one with another; but to ſhew that they were not to enjoy any thing, but what they poſſeſs'd in Common.

32. In *Leptis* a City of *Lybia*, it was an antient cuſtom for the Bride, the next day after the Nuptial ſolemnity, to ſend home to the Mother of the Bridegroom, to borrow a Boyler, which ſhe not only refus'd to lend, but ſent back word, that ſhe had none to ſpare. To the end, that the new marry'd Woman, having by that means try'd the diſpoſition of her Mother-in-Law, if afterwards ſhe found the humour of her Step-dame peeviſh and perverſe, ſhe might with more patience brook her unkindneſs, as being no more than what ſhe expected. Rather it becomes the Daughter to avoid all occaſions of diſtaſte. For it is natural to ſome Mothers to be jealous that the Wife deprives her of that filial tenderneſs which ſhe expects from her Son. For which there is no better cure than for a Wife ſo to contrive the gain-

gaining of her Husbands Love, as not to leſſen or withdraw his affection from his Mother.

33. 'Tis generally obſerved, that Mothers are fondeſt of their Sons, as expecting from them their future aſſiſtance, when they grow into years; and that fathers are kindeſt to their Daughters, as ſtanding moſt in need of their Paternal ſuccor. And perhaps out of that mutual reſpect which the Man and his Wife bear one to another, there may ſeem to be a miſplacing of their eſteem and deference to others, improperly here beſtow'd, and more neglected where more properly due. But this pleaſing controverſie is eaſily reconcil'd. For it becomes a Woman to ſhew the choiceſt of her reſpects, and to be more complaiſant to the kindred of her Husband, than to her own; to make her complaints to them, and conceal her diſcontents from her own Relations. For the truſt which ſhe repoſes in them, cauſes them to confide in her, and her eſteem of them encreaſes their reſpects to her.

34. The Commanders of the *Grecian* Auxiliaries, that march'd in aid of *Cyrus*, gave theſe inſtructions to their Souldiers, That if their Enemies advanc'd hooping and hallowing to the combat, they ſhould receive the charge, obſerving an exact ſilence. But on the other ſide, if they came on ſilently, then to rend the Air with their Martial ſhouts. Thus prudent Wives, when their Husbands in the heat of their paſſion, rant and tear the Houſe down, ſhould make no returns, but quietly hold their peace: But if they only frown out their diſcontents in moody anger, then with ſoft Language and gently reaſoning the caſe, they may endeavour to appeaſe and qualifie their fury. Rightly therefore are they reprehended by *Euripides*, who introduce the Harp and other Inſtruments of Muſick at their Compotations. For Muſick ought rather to be made uſe of for the mitigation of wrath, and to allay the ſorrows of mourning, not to heighten the voluptuouſneſs of thoſe that are already drown'd in Jollity and delight. Believe your ſelves then to be in an error, that ſleep together for pleaſure, but when angry and at variance make two Beds, never at

that time calling to your assistance the Goddess *Venus*, who better than any other, knows how to apply a proper remedy to such distempers; as *Homer* teaches us, where he brings in *Juno* using this expression,

Your deadly Feuds will I my self appease,
And th' Amorous Bed shall be the charming place
Where all your strife shall in embracing cease.

For tho' it becomes a Man and his Wife at all times to avoid all occasions of quarelling one with another, yet is there no time so unseasonable for contention, as when they are between the same Sheets. As the Woman in difficult labour, said to those that were about to lay her upon her Bed; for said she, Can this Bed cure these pains, since it was in this very Bed, that my pleasures were the cause of all my throws? And yet those reproaches and contests which the Bed produces, will hardly be reconcil'd at any other time or place.

35. Therefore is *Hermine* in the right, speaking to this effect, in one of the Tragedies of *Euripides*,

The Lewd Discourse of Women void of shame,
Ruin'd my Honour and my Vertuous Name.

However these mischiefs rarely happen, but where Women at variance and jealous of their Husbands, not only open their Door, but their Ears, to whole Chiurms of twatling Gossips that widen the difference. For then it behoves a prudent Woman to shut her Ears, and beware of listening to such enchanting Tatlers; calling to mind the answer of *Philip*, who being exasperated by his Friends against the *Greeks*, for cursing and reviling him, notwithstanding all the benefits they had receiv'd at his hands, *What would they have done*, said he, *had we us'd 'em with unkindness and severity*? The same should be the reply of a Prudent Woman to those she Devils, when they bewail her condition, and cry, *A Woman so loving, so chaste and modest, and yet abus'd by her Husband!* For then should she make answer, *What would he do, should I injure his Bed, and plague him with continual noise?*

36. A certain Master, whose Slave had been run away from him for several Months together, after a long search,

ſearch, at length finding him ſuddenly in a Work-houſe, *Where could I have deſir'd to meet with thee more to my wiſh, than in ſuch a place as this?* Thus, when a Woman is grown jealous of her Husband, and meditates nothing but preſent Divorce, before ſhe be too haſty, let her reaſon with her ſelf in this manner: *In what condition would my Riveleſs chooſe to ſee me with greater ſatisfaction, then as I am all in a fret and fume, enrag'd againſt my Husband, and ready to abandon both my Houſe and Ma[illegible]e-Bed together?*

37. The *Athenians* yearly ſolemnize three Sacred Feſtivals, when they begin to Plow. The firſt in the *Iſland* of *Scyros*, in memory of the firſt invention by their Anceſtors, of Ploughing and Sowing; the ſecond, at a place call'd *Rhoria*, and the third under the very Walls of the City, which they cay *Buzigion*, in commemoration of the firſt ſpanging of Oxen to the Plough. But more Sacred than all theſe, is the Nuptial Plowing and Sowing, in order to the Procreation of Children. And therefore *Sophocles* rightly calls *Venus* the Fruitful *Cytherea*. For which reaſon it highly imports both the Man and the Woman, when bound together by the Holy Tye of Wedlock, to abſtain from all unlawful and forbidden Copulation, and from Plowing and Sowing, where they never deſire to reap any fruit of their Labour; or if the Harveſt come to perfection, they conceal and are aſham'd to own it.

38. The Orator *Gorgias*, in a full Aſſembly of the *Grecians*, reſorting from all parts to the *Olympic* Games, making an Oration to the People, wherein he exhorted 'em to live in Peace, Unity and Concord, one among another, *Melanthius* cryed out aloud, *This Man pretends to give us advice, and Preaches here in publick nothing but Love and Union, who in his own private Family is not able to keep his Wife and his Maid from being continually together by the Ears, and yet there are only they three in the Houſe.* For it ſeems that *Gorgias* had a kindneſs for his Servant, which made her Miſtreſs jealous. And therefore it behoves that Man to have his Family in exquiſite order, who will undertake to regulate the failing of his Friends,

or

or the publick Miſcarriages. Eſpecially ſince the Misbehaviour of Men toward their Wives is far ſoóner divulg'd among the People, than the Tranſgreſſions of Women againſt their Husbands.

39. It is reported, that the Scent of ſweet Perfumes will make a Cat grow mad. Now ſuppoſing thoſe ſtrong Perfumes which are us'd by many Men ſhould prove offenſive to their Wives, would it not be a great piece of unnatural unkindneſs to diſcompoſe a Woman with continual Fits, rather than deny himſelf a pleaſure ſo trivial? But when it is not their Husbands perfuming themſelves, but their laſcivious wandring after lewd and extravagant Women, that diſturbs and diſorders their Wives, it is a great Piece of Injuſtice, for the tickling Pleaſure of a few Minutes, to afflict and diſquiet a vertuous Woman. For ſince they who are converſant with Bees, are many times ſo curious as to abſtain from their own Wives, to prevent the Perſecution of thoſe little, but implacable, Enemies of unclean Dalliance, much rather ought a Man to refrain the Pollutions of Harlotry, when offenſive to chaſte and lawful Matrimony.

40. They whoſe buſineſs it is to manage Elephants, never put on white Frocks; nor dare they, that govern wild Bulls, appear in Red; thoſe Creatures being skar'd and exaſperated by thoſe Colours. And ſome report, that Tigres, when they hear a Drum beat a far off, grow mad, and exerciſe their ſavage Fury upon themſelves. If then there are ſome Men, that are offended at the gay and ſumptuous habit of their Wives, and others that brook as ill, their gadding to Plays and Balls; what reaſon is there, that Women ſhould not refrain thoſe Vanities, rather than perplex and diſcontent their Husbands, with whom it becomes their Modeſty to live with Patience and Sobriety?

41. What ſaid a Woman to King *Philip*, that pull'd and hawl'd her to Him by violence againſt her will? *Let me go*, ſaid ſhe, *for when the Candles are out, all Women are alike.* This is aptly apply'd to Men addicted to Adultery and Luſt. But a vertuous Wife, when the Candle is taken away, ought then chiefly to differ from all

all other Women. For when her Body is not to be ſeen, her Chaſtity, her Modeſty and her peculiar Affection to her Husband ought then to ſhine with their brighteſt Luſtre.

42. *Plato* admoniſhes Old Men to carry themſelves with moſt gravity in the Preſence of young People; to the end the awe of their Example may imprint in Youth the greater reſpect and reverence of Age. For the looſe and vain Behaviour of Men ſtricken in years, breeds a contempt of gray hairs, and never can expect Veneration from Juvenility. Which ſober Admonition ſhould inſtruct the Husband to bear a greater Reſpect to his Wife, than to all other Women in the World; ſeeing that the Nuptial Chamber ſhould be the School of Honour and Chaſtity, not of Incontinency and Wantonneſs. For he that allows himſelf thoſe pleaſures that he forbids his Wife, acts like a Man that would enjoyn his Wife to oppoſe thoſe Enemies, to which he has himſelf already ſurrender'd.

43. As to what remains, in reference to ſuperfluity of habit and decent Houſhold Furniture, remember, dear *Euridice*, what *Timoxenes* has written to *Ariſtilla*. And for you, *Pollianus*, never believe, that Women will be wean'd from thoſe Toys and Curioſities, wherein they take a kind of Pride, and which ſerve for an Alleviation of their domeſtic Soſitude; wherein you cannot chuſe but gratifie your Ladies Fancy, while you your ſelf are taken with the Gayety of Golden Beakers and rich Trappings for your Mules and Horſes. For it were a ſtrange Moroſeneſs to debar a Woman thoſe Ornamental Vanities, which naturally her Sex admire, nor will it eaſily be endur'd without regret, where ſhe ſees the man much more indulgent to his own humour.

44. Since then thou art arriv'd at thoſe years, which are proper for the Study of ſuch ſciences as are attain'd by Reaſon and Demonſtration, endeavour to compleat this knowledg by converſing with Perſons, that may be ſerviceable to thee in ſuch a generous deſign. And as for thy Wife, like the induſtrious Bee, gather every where from the fragrant Flowers of good Inſtruction, and re-

ple-

pleniſhing thy ſelf with whatever may be of advantage to her, impart the ſame to her again in loving and familiar Diſcourſe, both for thy own and her Improvement.

For Father Thou and Mother art to Her,
She now is thine, and not the Parent's Care.

Nor is it leſs to thy Commendation to hear what ſhe returns.

And You, my Honour'd Husband, are my Guide,
And Tutor in Philoſophy, beſide,
From whoſe Inſtructions, I at once improve
The fruits of Knowledg, and the ſweets of Love.

For ſuch Studies as theſe fix the Contemplations of Women upon what is laudable and ſerious, and prevent their waſting time upon impertinent and pernicious vanity. For that Lady that is ſtudious in Geometry will never affect the diſſolute Motions of Dancing. And ſhe that is taken with the ſublime Notions of *Plato* and *Xenophon*, will look with diſdain upon laſcivious Novels and Schools of *Venus*; and contemn the South-ſayings of ridiculous Aſtrologers; and being better grounded in that Art, will deride the Impoſtures of others, who like *Aganice*, the Daughter of *Hegetor*, a *Theſſalian* Lord, underſtanding the reaſon of the Eclipſes of the Moon, and of her being obſcur'd by the ſhadow of the Earth, made the credulous Women believe, that it was ſhe, who at thoſe times unhing'd the Moon, and remov'd her from the Sky.

45. True it is, that never any Woman brought forth a perfect Child without the Aſſiſtance and Society of Man, but there are many, whoſe Imaginations are ſo ſtrongly wrought upon by the ſight, or bare Relation of Monſtrous Spectacles, that they bring into the World ſeveral ſorts of immature and ſhapeleſs Productions. Thus unleſs great care be taken by Men to manure and cultivate the Inclinations of their Wives with wholeſom and vertuous Precepts, they often breed among themſelves the falſe Conceptions of extravagant and looſe deſires. But do thou, *Euridice*, make it thy buſineſs to be familiar with the learned Proverbs of Wiſe and learned Men,

and

and always to embelliſh thy Diſcourſe with their profitable Sentences, to the end thou maiſt be the Admiration of other Women, that ſhall behold thee ſo richly adorn'd without the expence or aſſiſtance of Jewels or Embroideries. For Peals and Diamonds are not the purchaſe of an Ordinary Purſe; but the Ornaments of *Theano*, *Cleobuline*, *Gorgo* the Wife of King *Leonidas*. *Timoclea* the Siſter of *Theagenes*, the ancient *Roman Clodia*, or *Cornelia*, already ſo celebrated and renown'd for their Vertues, will coſt but little, yet nothing will ſet thee out more glorious or illuſtrious to the World, or render thy life more comfortable and happy. For if *Sappho*, only becauſe ſhe could compoſe an Elegant Verſe, had the Confidence to write to a haughty and wealthy Dame in her time,

Death thou ſhalt lye, and in thy Tomb forgot,
Where all Remembrance of thy name ſhall rot;
Nor for thy Iſſue ſhalt thou leave behind
Pierian Roſes, *th' Off-ſpring of the Mind.*

Why may it not be much more lawful for thee to boaſt thoſe great Perfections, that give thee a greater Privilege, not only to gather the Flowers, but to reap the Fruits themſelves, which the Muſes beſtow upon the Lovers and real Owners of Learning and Philoſophy?

Whether 'twere rightly ſaid, *Live Conceal'd.*

Tranſlated from the GREEK *by* Charles Whitaker *Eſquire, ſometimes Fellow of* New-College *in* Oxford.

'TIS *ſure*, he that ſaid it, had no mind to live conceal'd, for he ſpoke it out of a deſign of being taken notice of; for his very *ſaying* it, as if he ſaw deeper into things *then every vulgar Eye*, and to purchaſe to himſelf a Reputation, *how* unjuſtly *ſoever*, by inveigling *others* into obſcurity and *retirement*: *But the Poet ſays right*, *I hate*

I hate the Man who makes pretence to Wit,
Yet in his own concerns waves uſing it.

For they tell us of *one Philoxenus* the *Son* of *Eryxis*, and *Knatho* the *Sicilian*, who were ſo over *greedy* after any dainties *ſet before them*, that they would blow their Noſe in the Diſh, whereby turning the *Stomachs* of the other Gueſts, themſelves went away fuller cram'd *with the Rarities*. Thus fares it with all thoſe whoſe Appetite is always luſting and inſatiate after Glory, they beſpatter the repute of others, as their Rivals in *Honour*, that themſelves may advance *ſmoothly* to it, *and* without a rub; they do like Watermen, who look a-ſtern while they row the *Boat* a-head, ſtill ſo managing the ſtroaks of the Oar, that the Veſſel may make on to *its Port*: So theſe Men, who recommend *to us* ſuch kind of Precepts, Row hard after Glory, but with their Face another way; to what purpoſe elſe need this have been ſaid? Why committed to writing, and handed down to Poſterity? Would he live *incognito* to his Contemporaries, but be known to ſucceding *Ages*; But beſides, doth not the thing it ſelf ſound ill, to bid you keep all your Life-time out of the World's Eye, as if you had rifled the Sepulchres of the Dead, *or done ſuch like deteſtable Villany which you ſhould hide for*? What is it grown a Crime to live, unleſs you can keep all others from knowing *you do ſo*? For my part, I ſhould pronounce, that even an ill-liver ought not to withdraw himſelf from *the Converſe of others*; no, let him be known, let him be reclaimed, let him repent; ſo that whether you have any *ſtock* of *Vertue*, let it not lie unemploy'd, or if you have been vitiouſly bent, do not *by flying the means* continue unreclaim'd and uncur'd. Point me out therefore and diſtinguiſh *me the Man* to whom you adopt this admonition: If to one devoid of Senſe, Goodneſs or Wit; 'tis like one that ſhould caution a Perſon, under a Fever or raving Madneſs, not to be known where he is, for fear the Phyſicians ſhould find him; but *rather* to ſculk in ſome dark *Corner*, where he and his Diſeaſes may eſcape Diſcovery: So you who labour under that pernicious, that ſcarce curable Diſeaſe,

feaſe, wickedneſs, *are by parity of Reaſon bid to* conceal *your* Vices, *your* Envyings, *your* Superſtitions, like ſome disorderly or feverous Pulſe, for fear of falling into the Hands of them, who might preſcribe well to you, and ſet you to rights again: Whereas alas! In the days of remote Antiquity, Men exhibited the Sick to publick view, when every *charitable Paſſenger* (who had laboured himſelf *under the like Malady*, or had experienc'd a remedy on them that did) communicated to the Diſeaſed all the Receipts he knew; thus, ſay they, *multiplied* Experiments patch'd up, and *grew to a* mighty art: At the ſame rate ought *all* the Infirmities of a *diſſolute* Life, *all* the *irregular* Paſſions of the Soul, be laid open *to the view of* all, and undergo the touch *of every skilful hand*, that all who examine into the Temper, may be able to preſcribe accordingly: For inſtance, doth anger tranſport you? *The advice in that caſe is*, ſhun the Occaſions of it: Doth Jealouſie torment you? Take this or that courſe: Art thou Love ſick? It hath been my own caſe and infirmity to be ſo too, but *I ſaw the folly of it*, I repented, *I grew wiſer*. But for thoſe that lie denying, hiding, mincing and palliating their Vices, it makes them but take the deeper die, it rivets their faults into 'em. Again, if on the other hand this adviſe be calculated for the owners of worth and virtue; if they muſt be condemned to privacy, and live unknown to the World: You do in effect bid *Epaminondas* lay down his Arms; you bid *Lycurgus* reſcind his Laws, you bid *Thraſybulus* ſpare the Tyrants; in a word, you bid *Pythagoras* forbear his Inſtructions, and *Socrates* his Reaſonings and Diſcourſes; nay, you lay Injunctions chiefly upon your ſelf *Epicurus*, not to maintain that Epiſtolary Correſpondence with your Aſiatick Friends, not to entertain your *Ægyptian* Viſitants, not to be * Tutor to the Youth of *Lampſace*; not to preſent and ſend about your Books to Women as well as Men, out of an oſtentation of ſome Wiſdom in your ſelf more than vulgar; not to leave ſuch particular directions about your Funeral: And in fine, to what purpoſe, *Epicurus*, did you keep a publick Table?

* Μη δὲ περιφόρει.

Table? Why that concourſe of Friends, that reſort of Learned and gallant Men at your Doors? Why ſo many thouſand * Lines ſo elaporately compos'd and writ upon *Metrodorus*, *Ariſtobulus* and *Chæredemus*, that Death it ſelf might not rob us of them, if Vertue muſt be doom'd to Oblivion, Art to Idleneſs and Inactivity, Philoſophy to Silence, and all a *Many* Happineſs to be forgotten? But if indeed in the ſtate of Life we are *under*, you will *needs* ſeclude *us* from all knowledge and acquaintance with the *World* (as *Men* do light from their *Entertainments* and *Drinking-bouts*, for which they ſet the night apart) let it be only ſuch, who make it the whole buſineſs of *Life* to heap *Pleaſure* upon *Pleaſure*; let ſuch live Recluſes all *their days*. Were I, in truth, to wanton away my Days in the Arms of your Miſs *Hedia*, or ſpend them with *Leontion* another *dear* of *yours*; were I to bid defiance to Vertue, or to place *all that*'s GOOD in the *Gratification* of the Fleſh, or the ticklings of a *ſenſual Pleaſure*; theſe accurſed Actions and Rights would need darkneſs and an *eternal* night to *veil* them; and may they ever be *doom'd* to Oblivion and Obſcurity: But what ſhould they hide their Heads for, who, with regard to the works of *Nature*, *own* and magnifie a *God*, who *Celebrate his* Juſtice and Providence, who in point of Morality, are due *Obſervers* of the Law, *Promoters* of Society and Community among all Men, *Lovers* of the Publick-weal, and in the adminiſtration thereof, prefer *the common* Good before *private* Advantage? What ſhould ſuch Men *Cloiſter up themſelves*, and live Recluſes from the *World*? For would you have *them out of the way*, for fear they ſhould ſet a good example, and allure others to Virtue out of Æmulation of the *Precedent*? If *Themiſtocles* his *Valour* had been unknown at *Athens*, *Greece* had never given *XERXS* that Repulſe: *Had not* CAMILLUS *ſhewn himſelf in defence* of the *Romans*, their City *Rome* had no longer ſtood: *Sicily* had not recovered her Liberty, had *PLATO been a Stranger to DION*;

Truly

* εἰ χαν Verſes (as *Xylander* doth render it) but ſure it can't be meant Metrical Verſes, for *Epicurus* was hardly ſo much a Friend to *Poetry* to write much that way.

Truly (in my mind) to be known *to the World, under ſome eminent Character*, not only carries a reputation with it, but makes the Vertues in us become practical like Light, which renders us not only viſible but uſeful to others: *EPAMINONDAS* during the firſt Forty Years of his *Life* in which no notice was taken of him, was an uſeleſs *Citizen* to *THEBES*; but afterwards, when he had once gained Credit and the Government amongſt them, he both reſcued the City from preſent deſtruction, and freed even *Greece* her ſelf from imminent ſlavery, exhibiting (like Light, *which is in its own nature Glorious, and to others Beneficial at the ſametime*) a valour ſeaſonably active and ſerviceable to his *Country*, yet *interwoven* with his *own* Laurels: For

Vertue, like fineſt Braſs, by uſe grows bright.

And not our Houſes alone, when (as *SOPHOCLES* has it) they ſtand long untenanted, run the *faſter to ruine*, but Mens natural parts lying unemployed for lack of Acquaintance with the *World*, contract a kind of filth or *ruſt* and crazineſs thereby. For ſottiſh eaſe, and a life wholly ſedentary and given up to Idleneſs, ſpoils and debilitates, not only the Body but the Soul too: And as cloſe Waters ſhadowed over by *bordering Trees*, and ſtagnated in default of *Springs*, to ſupply current and *motion* to them, become foul and corrupt; ſo methinks the innate *Faculties* and Powers of a dull unſtirring Soul, whatever uſefulneſs, whatever *Seeds* of *good* ſhe may have *latent* in *her*; yet when ſhe puts not thoſe Powers into Action, when once they ſtagnate, they loſe their vigour and run to decay: See you not how on Nights approach, a ſluggiſh drowſineſs oft-times ſeizes the Body, and ſloath and unactiveneſs ſurprize the Soul, and ſhe finds her ſelf heavy and quite unfit for Action? *Have you not then obſerved* how a *Man's* Reaſon (like fire, ſcarce viſible and *juſt going out*) retires into it ſelf, and what with inactivity and dullneſs, every little flitting object ſo flatters and *endangers the extinguiſhing* it, that there remains but ſome obſcure indications that the Man is alive.

But when the Orient Sun brings back the day,
It chaſes Night *and dreamy Sleep away.*

It doth as 'twere bring the *World* together again, and with his *returned* light calls up and excites all Mankind to Thought and Action; and as *Democritus* tells us, Men ſetting themſelves every *new-ſpring* day, to endeavours of mutual *Beneficence* and *Service* one towards another, as if they were faſtned in the ſtraighteſt Tye together, do all of them, ſome from one, ſome from another *quarter of the World*, rouſe up and awake to action: *For my own part*, I am fully perſwaded, that Life it ſelf, and our being born *at the rate we are*, and the Origen we ſhare in common, with all Mankind, were vouchſafed us by God, to the *intent we ſhould be* known to *one another*. 'Tis true, whilſt Man, in that little *part of him*, *his Soul*, lies ſtruggling and ſcattered in the vaſt Womb of the Univerſe, he is an obſcure and unknown *Being*; but when once he gets hither into this World, and * puts a Body on, he grows illuſtrious, and from an obſcure becomes a conſpicuous *Being*, from an hidden, an apparent one: For the way to make a right *Judgment* of the Eſſences of things, is not (as ſome maintain) from our firſt ſight or knowledge of them; but the Eſſences of things are *previous*, and *conduct* us into the knowledge and underſtanding thereof. For the Birth or Generation of Individuals, gives not any being to them which they had not before, but brings that individual into view; as alſo the corruption or death of any Creature, is not its *annihilation* or reduction into mere nothing, but rather a ſending the diſſolved Being into an inviſible ſtate: Hence is it that many Perſons (conformably to their ancient Country Laws) taking the *Sun* to be *Apollo*, gave him the Names of *DELIUS* and *PYTHIUS* (that is, *Conſpicuous* and *Known*:) But for him, be he either God or Dæmon, who hath Dominion over the oppoſite Portion, the *Infernal Regions*, they call him *Hades*, that is *inviſible*, Emperor of gloomy Night and lazy Sleep; For that

* λαμβάνων μέγεθος, receives magnitude.

that at our Death and Dissolution, we pass into a state of Invisibility, and beyond the reach of mortal Eyes, I am indeed of Opinion, that the Ancients called Man *Phos*, that is *Light*, so that from the Affinity of their Natures, strong desires are bred in Mankind, of continually seeing and being seen to each other: Nay, some Philosophers hold the Soul it self to be essentially LIGHT, which among other arguments they would prove, for that nothing is equally insupportable to the Mind of Man, as ignorance and obscurity: Whatever is destitute of Light she avoids, and darkness the harbor of Fears and Suspicions is uneasie to her; Whereas on the other hand, light is so delicious, so desirable a thing, that without that, and *wrapt* in darkness, none of the Delectables in Nature are pleasing to her: This makes all our very Pleasures, all our Divisions and Enjoyments charming and grateful to us; like some universary relishing ingredients, mixt with the others to make them palatable: But he that casts himself into obscure Retirements, he that fits surrounded in darkness, and buries himself alive, seems, in my Mind, to repine at his own Birth, and grudges he ever had a Being, though 'tis certain, in the Regions prepared for Pious Souls, they conserve not only an Existence in (or agreeable to) Nature, but are *encireled* with Glory:

Γινώσκεσθαι καὶ γιμωσκεῖν, of knowing or being known.

There the Sun with glorious Ray
Chasing shady Night away,
Make an everlasting Day.
Where Souls *in Fields of Purple Roses Play:*
**Others in Verdant Plains* desport,
Crown'd with Trees of every sort,
Trees that never Fruit do bear,
But always in the Blossom are.

* τοῖσιν ἀκάρπων μὲν ἀνθηρῶν καὶ σκυθίων δένδρων ἄνθεσι τεθηλὸς ἀναπεπτάραι πεδίον, *what to make of* σκυθίων *I know not, unless we may read* ὀρθίων *or* σκιαρῶν *or the like, and if for* ἀκάρπων ἀεικάρπων *be to be, as perhaps 'tis, then we may change it thus: Trees that always fruit do bear, and always, &c.*

Their Rivers there without rude murmurs gently glide, and there they meet and bear each other Company, passing away their time in commemorating and running over things past and present.

A third (*a*) State there is of them, who have led vitious and wicked lives; precipates Souls into a (*b*) kind of Hell and miserable Abyss,

(*a*) ὁδὸς *way.* (*b*) ῥεῖθρος *n.*

Where (c) *Muddy Streams of sable Night Spout Floods of* (d) *Darkness infinite.*

(*c*) βλυχροὶ *strong.* (*d*) ἐρεύγονται *belch or vomit out.*

This is the Receptacle of the tormented, here lie they hid under the veils of *Eternal* Ignorance and Oblivion, For Vultures do not everlastingly gorge themselves upon the Liver of a wicked Man, exposed by angry *Gods* upon the Earth (*as Poets fondly feign of Prometheus.*) For either rottenness or the Funeral Pile hath consum'd that long ago. Nor do the Bodies of the tormented undergo (as *Sisyphus* is Fabl'd to do) the toil and pressure of weighty Burdens,

Ex *Hom. Od.* λ, *v.* 218. *For Nerves no longer Flesh and Bone sustain.*

There is no reliques of the Body in dead Men, which stripes and tortures can make impressions on; but in very truth the sole punishment of Ill-livers is an inglorious Obscurity, or a final Abolition, which through Oblivion hurls and plunger them into deplorable Rivers, Bottomless Seas, and a dark Abysse, involving all in uselessness and inactivity, absolute ignorance and obscurity, as *as their last and eternal Doom.*

An

An Abſtract or a Comparison betwixt *Ariſtophanes* and *Menander*.

Made Engliſh *out of the* Greek, *by* William Baxter, *Gent.*

TO ſpeak in ſum and in general, he prefers *Menander* by far: And as to particulars, he adds what here enſues. *Ariſtophanes*, he ſaith, is importune, *Theatrick* and ſordid in his expreſſion; but *Menander* not ſo at all. For the rude and vulgar perſon is taken with the things the former ſpeaketh; but the well-bred Man will be quite out of humour with them. I mean his Oppoſed terms, his words of one Cadence and his Derivatives. For the one makes uſe of theſe with due obſervance, and but ſeldom, and beſtows care upon them; but the other frequently, unſeaſonably, and frigidly. *For he is much commended* (ſaid he) *for Ducking the* (a) *Chamberlains, they being indeed not* (b) *Chamberlains but Chamerlains.* And again, *This Raſcal breathes out nothing but Roguery and Affidavitry, and lives for his Belly, for his Entrails and for his Bowels. And I ſhall laugh till I go to* (c) Laughington. And, *Thou poor* (d) *Shearded Pot what ſhall I do with thee?* And, *For you Women, are a ſort of mad plagues, I know it very well; for I grew my ſelf among theſe mad worts: Look here how the Crabs have eaten away my Creſt. Bring me hither the Gorgon backt circle of my ſhield: Give me the round backs circle of a Cheeſe-cake:* And much more of ſuch like ſtuff. There is then in the ſtructure

(a) The City of *Athens* was wont to chooſe ten *Chamberlains*, (b) Not *Tamiæ*, but *Lamiæ*, *Haggs* or *Witches*. (c) *Gela* was a Town of note in *Sicily*, and *Gelan* is to laugh. (d) He alludes to the cuſtom of *Shearding*, called in Greek *Oſtracifm*, which was a way of condemning to Baniſhment uſed by the Republick of *Athens*, where the Commons gave their Suffrages by caſting of *Tyles* or *Potſheards* with the name of the Party to be baniſht upon them: This ſort of baniſhment reacht not to Confiſcation of Goods.

ſtructure of his words, ſomething Tragic and Comic, ſomething bluſtering and mean; an obſcurity, a vulgarneſs, a turgidneſs, and a ſtrutting with a nauſeous pratling and fooling. And as his ſtyle hath ſo great Varieties and Diſſonancies in it; ſo neither doth he give to his Perſons what's fitting and proper to each; As State (for inſtance) to a Prince, Force to an Orator, Innocence to a Woman, Meanneſs of Language to a poor Man, and Saucineſs to a Tradeſman; but deals out to every Perſon as it were by lot, ſuch words as come next to his Hand; and you would ſcarce diſcern whether he be a Son, a Father, a Peaſant, a God, an Old Woman or a Hero, that is talking. But now *Menander*'s Phraſe is ſo well turn'd and contemper'd with it ſelf, and ſo every where conſpiring, that while it traverſes many Paſſions and Humours, and is accommodated to all ſorts of Perſons, it ſtill ſhews the ſame, and retains its ſemblance even, in trite, familiar and every days expreſſions. And if his matter do now and then require ſomething of Rant and Noiſe, he doth but (like a skilful Flutiſt) ſet open all the Holes of his Pipe, and then preſently ſtop them again with good *Decorum*; and reſtore the Tune to its natural State. And though there be a great number of excellent Artiſts of all Profeſſions, yet never did any Shoo-maker make the ſame ſort of Shoo, or Tiremen the ſame ſort of Vizor, or Taylor the ſame ſort of Garment, to fit a Man, a Woman, a Child, an Old man and a ſlave. But *Menander* hath ſo addreſt his ſtyle, as to proportion it to every ſex, condition and age: And this though he took the buſineſs in hand when he was very young, and died in the vigour of his Compoſition and Action; when (as *Ariſtotle* tells us) Authors receive moſt and greateſt improvement in their Styles. If a Man ſhall then compare the middle and laſt with the firſt of *Menander*'s Plays, he will by them eaſily conceive what others he would have added to them, had he had but longer life. *He adds further.* That of Dramatick Exhibiters, ſome addreſs themſelves to the Croud and Populace, and others again to a Few: But it is a hard matter to ſay which of them

them all knew what was befitting in both the kinds. But *Ariſtophanes* is neither grateful to the vulgar, nor tolerable to the wiſe; but it fares with his Poeſie, as it doth with a *Curtezan*, who, when ſhe finds ſhe is now ſtricken and paſt her Prime, counterfeits a ſober Matron; and then neither can the vulgar endure her affectation, and the better ſort abominate her lewdneſs and wicked nature. But *Menander* hath with his Charms ſhewed himſelf every way ſufficient for ſatisfaction, being the ſole Lecture, Argument and Diſpute at Theatres, Schools, and at Tables; hereby rendring his Poeſie the moſt Univerſal Ornament that was ever produc'd by *Greece*, and ſhewing what and how extraordinary his ability in Language was, while he paſſes every way with an irreſiſtible Perſuaſion; and maſters the whole Audience and Genius of the *Greek* Tongue. And for what other Reaſon in truth ſhould a Man of Parts and Erudition be at the pains to frequent the Theater, but for the ſake of *Menander* only? And when are the Play-houſes better filled with Men of Letters, than when his Comick Maſque is exhibited? And at private entertainments among Friends, for whom doth the Table more juſtly make room; or * *Bacchus* give place, then for *Menander*? To Philoſophers alſo, and hard Students; (as Painters are wont, when they have tired out their Eyes at their Work, to divert to certain florid and green colours) *Menander* is a Repoſe from their Auditors and intenſe * Thinkings, and entertains their Minds with gay ſhady Meadows refreſht with cool and gentle Breezes.

* I read here Διόνυσος for Διονύσιος.

* For ἐνθύμων I read ἐννοιῶν.

He adds moreover, That though this City breeds at this time very many and excellent Repreſenters of Comedy, *Menander*'s Plays participate of a Plenteous and Divine Salt, and as it were made of the very Sea, out of which *Pences* her ſelf ſprang: But that of *Ariſtophanes* is harſh, courſe, and hath in it an angry and biting ſharpneſs. And for my part I cannot tell where his ſo much boaſted ability lies, whether in his Style or Perſon.

The Parts he acts I am ſure are quite over-acted and depraved: His Knave (for inſtance) is not fine, but dirty; his Peaſant is not aſſured, but ſtupid: his Droll is not jocoſe, but ridiculous; and his Lover is not gay, but lewd. So that to me the Man ſeems not to have written his Poeſie for any temperate perſon; but to have intended his ſmut and obſcenity for the debaucht and lewd; his Invective and Satyr for the malicious and ill-humoured.

Of *Baniſhment*: or, (*Flying ones Country.*)

Tranſlated from the Greek, *by* John Patrick *of the* Charter-Houſe.

ONE may ſay of Diſcourſes, what they uſe to ſay of Friends, that they are the beſt and firmeſt, that afford their uſeful preſence and help in Calamities. Many indeed preſent themſelves, and diſcourſe with thoſe that are fallen into misfortunes, who yet do them more harm than good. Like men that attempt to ſuccour drowning perſons, and have themſelves no skill in diving under water; they intangle one another, and ſink together to the bottom: The diſcourſes of friends, ſuch as would help an afflicted perſon, ought to be directed to the conſolation, and not to the *Patronage* of his Sorrows. For we have no need in our Diſtreſſes, of ſuch as may bear us company in weeping and howling, like a *Chorus* in a Tragedy, but of ſuch as will deal freely with us, and will convince us, that as it is in all caſes vain and fooliſh, and to no purpoſe to grieve and caſt down one's ſelf; ſo when the things themſelves [that afflict us] after a rational examination and diſcovery of what they are, give a man leave to ſay to himſelf thus.

Thou feel'ſt but little pain and ſmart,
Unleſs thou'lt feign, and act a part.

It would be extreamly ridiculous for him not to put the queſtion to his Body, and ask it, what it has ſuffered, nor to his *Soul*, how much worſe it is become by this accident; but only make uſe of thoſe *Teachers of Grief abroad*, who come to bear a part with him in his Sorrow or Indignation at what has happened. Let us therefore when we are alone, queſtion with our ſelves concerning the things that have befallen us, conſidering them as *heavy Loads*. The Body, we know, is under preſſure by a burden lying upon it; but the Soul oft-times adds a further weight of her own to things. A Stone is hard, and Cryſtal cold by nature, not by any thing from without happening to make ſuch qualities and impreſſions upon them. But as for Baniſhment and Diſgraces, and loſs of honours (and ſo their contraries, Crowns, chief Rule, and Precedency of place) our opinion preſcribing the meaſure of our joys or ſorrows, and not the nature of the things themſelves, every man makes them to himſelf light or heavy, eaſie to be born, or grievous. You may hear *Polinices*'s anſwer to this queſtion.

Jocuſt. *But ſay, is't ſo deplorable a Caſe,*
To live in Exile from one's Native place? *Eurip. in Phœniſ.*
Polin. *It's ſad indeed, and whatſoe'er you gueſs,*
'Tis worſe to' endure, than any can expreſs.

But you may hear *Aleman* [in quite another ſtrain] as the Epigramatiſt has brought him in ſaying,

Ye Sardians, *had it been my hap, inſtead*
Of being born 'mongſt you to have been bred.
Celſas, *or* Macelas, *had been my Name,*
(*Now* Aleman *call'd ſince I to* Sparta *came*)
With you to this Preferment I had come,
In a gay coat to beat a Kettle Drum,
By a Greek *Muſe inſpir'd I'm here turn'd Poet,*
I wiſh no other Honour added to it:
To change Conditions I ſhould now be loth,
With Deſcyles *or* Gyges, *Tyrants both.*

Thus one mans opinion makes the ſame thing commodious, like current money, and another mans unprofitable and hurtful. But let us grant (as many ſay)

ſing that it is a grievous thing to be Baniſhed. So there are alſo many things that we eat, of a bitter, ſharp and biting taſte, which yet by a mixture of other things more mild and ſweet, have all their unpleaſantneſs taken off. There are alſo ſome Colours troubleſom to look upon, which bear ſo hard, and ſtrike ſo piercingly upon the ſight, that they confound and dazle it; if now by mixing ſhadows with them, or by turning our eyes upon ſome green and pleaſant colour, we remedy this inconvenience; thou mayſt alſo do the ſame to the afflictions that befal thee, conſidering them with a mixture of thoſe advantages and benefits thou ſtill enjoyeſt, as Wealth, Friends, Vacancy from buſineſs, and a ſupply of all things neceſſary to [humane] life. For I think there are few *Sardians*, but would deſire to be in your condition, though baniſhed; and would chooſe to live as you may do, though in a ſtrange Country, rather than like Snails that grow to their ſhells, enjoy no other good, ſave only what they have at home without trouble. As he therefore in the Comedy, that adviſed his unfortunate friend to take heart, and to revenge himſelf of Fortune, being asked which way? Anſwered, by the help of *Philoſophy*: So we alſo may be revenged of her, by acting worthily like Philoſophers. For what courſe do we take when its rainy weather, or a Cold North-wind blows? We creep to the fire-ſide, or go into a Bath, put on more Cloaths, or go into a dry houſe; and do not ſit ſtill in a ſhowre and cry. It is in thy power above moſt mens to revive and cheriſh that part of thy life which ſeems to be chill and benummed, not needing any other helps, but only according to thy beſt judgment and prudence, making uſe of the things that thou poſſeſſeſt. The Cupping-glaſſes Phyſitians uſe by drawing the worſt humours out of the Body, alleviate and preſerve the reſt; but they that are prone to grieve and make ſad complaints, by muſtering together alway, the worſt of their afflictive circumſtances, by debating theſe things over and over, being faſtned (as it were) to their troubles, they make the moſt advantageous things to be wholly uſeleſs to themſelves, eſpecially then, when their caſe re-

requires moſt help and aſſiſtance. As for thoſe two Hogſheads, my Friend, which *Homer* ſays lie in Heaven, full, the one of the good, the other of the ill Fates of Men; it is not *Jupiter* that ſits to draw out and tranſmit to ſome a moderate ſhare of evils mixed with good, but to others only unqualified ſtreams of evil, but it is we our ſelves do it; thoſe of us that are wiſe drawing out of the good to temper with our evils, make our lives pleaſant and potable; but the greater part [which are fools] are like Sieves, which let the beſt paſs through; but the worſt, and the very dregs of Misfortune, ſtick to them and remain behind.

Wherefore if we fall into any real evil or calamity, we muſt bring in what is pleaſant and delightful of the remaining good things in our poſſeſſion; and thus by what we enjoy at home, mitigate the ſenſe of thoſe evils that befal us from abroad. But where there is no evil in the nature of the things, but the whole of that which afflicts us is framed by *imagination* and *falſe opinion*, in this caſe, we muſt do juſt as we deal with Children, that are apt to be frighted with falſe Faces and Vizards, by bringing them nearer, and making them handle and turn them on every ſide, they are brought at laſt to deſpiſe them; ſo we, by a nearer touching and fixing our conſideration [upon our feigned evils] may be able to detect and diſcover the weakneſs and vanity of what we fear, and ſo Tragically deplore.

Such is your preſent condition of being baniſhed out of that which you account your Country; for Nature has given us no Country, as it has given us no Houſe or Field, no Smiths or Apothecaries Shop, as *Ariſton* ſaid; but every one of them is always made, or rather called ſuch a Man's by his dwelling in them, or making uſe of them. For Man (as *Plato* ſays) is not an earthly and unmoveable, but a Heavenly Plant, the head raiſing the body erect as from a root, and directed upwards toward Heaven. Hence is that ſaying of *Hercules*:

Say I'm of Thebes *or* Argos, *whether*
You pleaſe, for I'm content with either;

But

But to determine one, 'tis pity,
In Greece *my Country's every City.*

But *Socrates* expreſt it better, when he ſaid, he was not an *Athenian* or *Greek*, but a *Citizen of the World* (juſt as a Man calls himſelf a Citizen of *Rhodes* or *Corinth*) becauſe he did not incloſe himſelf within the Limits of *Sunium*, *Tenarus* or the *Ceraunian* Mountains, (*a*)

(*a*) Theſe are as it were Boundaries of *Greece*; the two firſt being *Promontaries*, the one of *Attica*, the other of *Peloponneſus*; and the *Ceraunian* runs along *Epirus* into the Sea.

Behold how yonder azure Skie
Extending veſtly wide and high,
To infinitely diſtant ſpaces,
In her ſoft Arms our Earth embraces.

Theſe are the Boundaries of our Country, and no Man is an Exile, or a Stranger or Foreigner in theſe, where there is the ſame Fire, Water, Air, the ſame Rulers, Adminiſtrators and Preſidents, the Sun, Moon and Day-ſtar; where there are the ſame Laws to all, under one orderly diſpoſition and government, the Summer and Winter Solſtices, the *Equinoctial*, *Pleiades*, *Arcturus*, times of Sowing and Planting; one King and Supreme Ruler, which is God, who comprehends the beginning, the middle and end of the Univerſe; he paſſes through [all things] in a ſtreight courſe, compaſſing all things according to Nature: Juſtice follows him to take vengeance on thoſe that tranſgreſs the Divine Law, which Juſtice we naturally all make uſe of towards all Men, as being Citizens of the ſame Community.

But for thee now to complain that thou doſt not dwell at *Sardis*, is no objection; for all the *Athenians* do not inhabit *Colyttus*, nor all the Men of *Corinth* live in the *Craneum*, nor all of *Lacedæmon* in *Pitane*.

Do you look upon thoſe *Athenians* as Strangers and baniſhed Perſons, who removed from *Melita* to *Diomede* (whence they called the Month *Metageitnion*, and the ſacrifices they offered in memory of their removal *Matageitnia*, being pleaſed with, and chearfully accepting this new neighbourhood to another People) ſurely you will not ſay ſo. What part of the inhabited Earth, or of the whole

whole Earth, can be ſaid to be far-diſtant one from another, when *Mathematicians* demonſtrate, that the whole Earth is to be accounted as an indiviſible point, compared with the Heavens? But we, like Piſmires or Bees, when we are caſt out of one Ant-hill or Hive, are in great Anxiety, and take on as if we were Strangers (and undone) not knowing how to make and account all things our own as indeed they are. We ſhould certainly laugh at his folly who ſhould affirm there was a better Moon at *Athens* than at *Corinth*, and yet we in a ſort commit the ſame error, when being in a ſtrange Country, we look upon the Earth, the Sea, the Air, the Heavens doubtfully, as if they were not the ſame, but quite different from thoſe we have been accuſtomed to. Nature (in our firſt production) ſent us out free and looſe, we bind and ſtreighten and pen up our ſelves in Houſes, and reduce our ſelves into a ſcant and little room.

Moreover, we laugh at the Kings of *Perſia*, who (if the ſtory be true) will only drink the Water of the River *Choaſpis* by this means making the reſt of the habitable world to be without water as to themſelves. So we, when we remove to other Countries, and retain our longings after *Cephiſſus* and *Eurotas*,* and are pleaſed with nothing ſo much as the Hills *Taygetus* and *Parnaſſus*, we make the whole earth unhabitable to our ſelves without a Houſe or City where we can dwell.

* Two Rivers of *Greeee*, the one in *Attica*, the other in *Theſſalia*.

When certain *Egyptians*, not enduring the anger and hard uſage of their King, went to dwell in *Ethiopia*, and ſome carneſtly intreated them to return to their Wives and Children (they had left behind them) they very impudently ſhowed them their privy parts, ſaying, they ſhould never want Wives or Children whilſt they carry'd thoſe about them; but it is more grave and becoming to ſay, that whoſoever happens to be provided with a competency of the neceſſaries to life, whereſoever he is, he is not without a City or a Dwelling, nor need reckon himſelf a ſtranger there; only he ought to have beſides theſe prudence and conſideration, like a governing

governing Anchor, that he may be able to make advantage of any Port, at which he arrives. It is not eaſie indeed for him that has loſt his wealth, quickly to gather it up again; but every City becomes preſently that Mans Country that has the skill to uſe it, and has thoſe roots which can live and thrive, cling and grow to every place. Such had *Themiſtocles* and ſuch had *Demetrius Phalareus*, for this laſt named, after his baniſhment, being the prime Friend of *King Ptolomy* in *Alexandria*, not only was abundantly provided for himſelf, but he alſo ſent preſents to the *Athenians*. As for *Themiſtocles*, he was maintained by an allowance (ſuitable to his quality) at the Kings charge, and is reported to have ſaid to his Wife and Children, *We had been undone, if we had not been undone.* *Diogenes* alſo the *Cynic*, when one told him the *Sinopians* have condemned thee to fly from *Pontus* (having baniſhed thee;) and I, replied he, condemn them to ſtay in *Pontus*.

——— *Cloſe Priſoners there to be,*
At th' utmoſt ſhore of the fierce Euxine *Sea.*

Stratonicus enquiring of his Hoſt in the Iſle of *Seriphus*, what crime among them was puniſhed with Baniſhment? And being told, forgery was ſo puniſhed; he asked him, why he did not commit that crime that he might be removed out of that ſtrait place; and yet there, as the Comedian expreſſes it, *they reap down their Figs with Slings*, and it is provided with all things that an Iſland wants: For if you conſider the truth of things, ſetting aſide vain fancy and opinion, he that has got an agreeable City to dwell in, is a Stranger and Foreigner to all the reſt, for it ſeems not reaſonable and juſt, that leaving his own he ſhould go to dwell in another City: [As the Proverb is] *Sparta is the Province fallen to your lot, and your care muſt be to adorn it*; though it ſhould be in no credit, or prove unhealthful, though diſturbed with ſeditions, and its affairs in diſtemper and out of order: But as for him whom fortune has deprived of his own habitation, it gives him leave to go and dwell where he pleaſes. That good precept of the *Pythagoreans*, *Make choice of the beſt life you can, and cuſtom will make*

make it pleaſant; is here alſo wiſe and uſeful; *Chuſe the beſt and pleaſanteſt place to live in, and time will make it thy Countrie*; and ſuch a Country as will not encumber and diſtract thee, not laying on thee ſuch commands as theſe; *Bring in ſo much Money*; *Go on ſuch an Embaſſy to* Rome; *Entertain ſuch a Governour*; *Bear ſuch a public Office*: If a prudent Perſon, and no way conceited, calls theſe things to mind, he will chuſe to live in exile, in ſuch a ſorry Iſland as *Gyarus*, or in *Cynarus*, that is ſo hard and barren, and unfit for plantation; and do this without reluctancy, not making ſuch ſorrowful complaints as the Women do in the Poet *Simonides*.

The troubled Seas dark Waves ſurround me,
And with their horrid noiſe confound me;

But will rather remind himſelf of that ſaying of King *Phillip*, who receiving a fall in a place of wreſtling, when he turned himſelf in riſing, and ſaw the Print of his body [in the duſt] *Good God*, ſaid he, *what a ſmall portion of Earth has Nature aſſigned us, and yet we covet the whole World!*

I preſume you have ſeen [the Iſland of] *Naxus*, or at leaſt that of *Thurias* there hard by; in the former of which *Ephialtes* and *Otus* made their abode, and in the latter *Orion* dwelt: *Alcmæons* Seat was on the Mud newly hardened, which the River *Achelaus* had caſt up, when he fled from the *Furies*, as the Poets tells us; but I gueſs it was when he fled from the Rulers of the State and from Seditions, and to avoid thoſe *Furies*, the Sycophants and Informers, that he choſe that little ſpot of ground to dwell on, where he was free from buſineſs, and liv'd in eaſe and quiet. *Tiberius Cæſar* paſſed the laſt ſeven years of his life in the Iſland of *Capreæ*; and that ſacred governing ſpirit that ſwayed the whole World, and was incloſed as it were in his breaſt, yet for ſo long time never removed nor changed place; and yet the thoughts and cares of the Empire, that were poured in upon him, and invaded him on every ſide, made that Iſlands repoſe and retirement to be leſs pure and undiſturbed to him. But he that by retreating to a ſmall Iſland, can free himſelf

from great evils, is a miſerable Man, if he does not often ſay and ſing thoſe Verſes of *Pindar* to himſelf:

Where ſlender Cypreſs grows, I'd have a Seat,
But care not for the ſhady Woods of Crete !
I've little Land, and ſo not many Trees,
But free from ſorrow, I enjoy much eaſe.

Not being diſquieted with Seditions or the Edicts of Princes, nor with Adminiſtring affairs, when the Publick is in ſtraits, nor undergoing Officers that are hard to be put by and denied. For if that be a good ſaying of *Callimachus*, That *we ought not to meaſure Wiſdom be a* Perſian (*a*) *Cord*; much leſs ſhould we meaſure *happineſs* by Cords or Furlongs, nor, if we chance to inhabit an Iſland of two hundred Furlongs; and not like *Sicily* of four days ſayl in compaſs, think, we ought to diſquiet our ſelves, and lament as if we were very miſerable and unfortunate; for what does a place of large extent contribute to the tranquility of ones Life? Do you not hear *Tantalus* ſaying in the Tragedy?

(*a*) σχοινος, is a Cord meaſure of many *furlongs* among the *Perſians*.

I ſaw the Berecynthian *Ground,*
A Field of twelve Days journey round.

But he ſays a little after,

My Mind that us'd to Mount the Skies,
Fallen to the Earth dejected lies,
And now this friendly Counſel brings,
Leſs to admire all earthly things.

Nauſithous, farſaking the ſpacious Country of *Hyperia*, becauſe the *Cyclops* bordered upon it, and removing to an Iſland far diſtant from all other People, [choſe there,]

Remote from all Commerce t'abide,
Seas ſurrounding Waves deny'd.

And yet he procured a very pleaſant way of living to his own Citizens.

The Iſlands of *Cyclades* were formerly inhabited by the Children of *Minos*, and afterward by the Children of

Codrus

Codrus and *Neleus*; in which now, Fools that are baniſhed thither think they are puniſhed. And indeed what Iſland is there to which men are wont to be baniſh'd that is not larger than the Land that lies about *Scillus* (*b*), in which *Xenophon* after his Military Expedition paſſed delicately his old Age?

(*b*) A ſmall Town in *Peloponeſus*.

The *Academy* [near *Athens*] that was purchaſed for (*c*) three thouſand Drachmas, was the place where *Plato*, *Xenocrates* and *Polemo* dwelt; there they had leiſure for their Studies, and there they liv'd all their life-time, except one day every Year, when *Xenocrates* came into the City at the time of the *Bacchinals* to grace the Feaſt, as they ſay, with new mimicking of Tragedies. *Theocritus* of *Chio* reproached *Ariſtotle*, that affecting a Court-Life with *Philip* and *Alexander*, he chooſe inſtead of the Academy, rather to dwell at the mouth of *Borborus* (this is a River by *Pella*, which the *Macedonians* call by that name.)

(*c*) Somewhat leſs than a 100 pound Sterling.

But as for Iſlands, *Homer* ſets himſelf as it were ſtudiouſly to commend them in his Verſes,

(d) *He came to the Iſle of* Lemnos, *and the Town*
Where Divine Thaon *dwelt, of great Renown.*

(d) Iliad. ξ.

And,

(e) *As much as fruitful* Lesbos *does contain*
A Seat which Gods above do not diſdain.

(e) Iliad. ω.

And,

(f) *When he to th' lofty Hills of* Scyros *came,*
And took the Town that boaſts Bellona's *name.*

(f) Iliad. α.

And,

(g) *Theſe from* Dulichium, *and th'* Echinades
Bleſt Iſles, that lie 'gainſt Elis, *o're the Seas.*

(g) Iliad. β.

And among the famous Men that dwelt in Iſlands, they reckon *Æolus* a great Favourite of the Gods, the moſt prudent *Ulyſſes*, the moſt valiant *Ajax*, and *Alcinous* the moſt courteous Entertainer of Strangers.

When *Zeno* was told that the only Ship he had remaining was caſt away at Sea with all her Lading, he

replyed, *Well done Fortune that haſt reduc'd me to the Habit and Life of a Philoſopher.* And indeed a man that is not puffed up with conceit, nor madly in Love with a crowd, will not, I ſuppoſe, have any reaſon to accuſe Fortune for conſtraining him to live in an Iſland, but will rather commend her, for removing ſo much anxiety and agitation of his mind, putting a ſtop to his rambles in foreign Countries, to his dangers at Sea, and the noiſe and tumult of the Exchange *, and that ſhe has given him a fixed, vacant, undiſturbed Life, ſuch a Life as he may truly call his own, deſcribing as it were a Circle about him, in which is contained the uſe of all things neceſſary. For what Iſland is there, that has not a Horſe, a Walk, and a Bath in it? that has not Fiſhes and Hares for ſuch as delight in Hunting and Angling and ſuch like Sports? but the chiefeſt of all is, that the quiet which others thirſt ſo much after, thou commonly maiſt have it here without ſeeking; but for thoſe that are Gameſters at Dice, ſhutting up themſelves at home there are Sycophants and buſie Spies that hunt them out and perſecute them from their Houſes of Pleaſure and Gardens in the Suburbs, and hale them by violence before the Judges or the Court. But none ſails to an Iſland to give a man any diſturbance, no Petitioner, no Lender upon Uſury, or Urger to Suretiſhip, nor that comes to beg thy voice, when he ſtands Candidate for an Office; only the beſt of thy Freinds and Familiars, out of good Will and Deſire to ſee thee, may come over thither; the reſt of his Life is ſafe and inviolable to him that has the will and the skill to live at eaſe. But he that crys, up the Happineſs of thoſe that run about in other Countries, or that ſpend the moſt of their Life in Inns and Paſſage-Boats, is no wiſer than he is, that thinks the Planets are in a better Eſtate than the fixed Stars? and yet every Planet rolling about in its proper Sphere as in an Iſland, keeps its order; for the Sun never tranſgreſſes its limited meaſures, as *Heraclitus* ſays, if it did do ſo, the Furies which are the Attendants of Juſtice, would find it out [and puniſh it.]

* Or the *Bar.*

Theſe

Theſe things, my Friend, and ſuch like we ſay and ſing to thoſe, who by being baniſh'd into an. Iſland have no Correſpondence or Commerce with other People,

Hindred by Waves of the ſurrounding Deep,
Which many 'gainſt their Mind cloſe Priſoners keep.

Hom. Iliad. *ω.*

But as for thee, who art not aſſigned to one Place only, but forbidden only to live in one, the prohibiting thee one, is the giving thee leave to dwell any where elſe beſides.

If on one hand it's urged thus againſt you, *You are in no Office, you are not of the Senate, nor preſide as Moderator at the publick Games.* You may oppoſe on the other hand thus, *We head no Factions, we make no expenſive Treats, nor give long Attendance at the Governors Gates: we care not at all who is choſen into our Province, though he be cholerick or unſufferably vexatious.*

But juſt as *Archilochus* diſparaged the Iſland of *Thaſus* becauſe of its aſperity and inequality in ſome places, overlooking its fruitful Fields and Vineyards, ſaying thus of it,

Like ridge of Aſſes back it ſtood,
Full of Wild Plants, for nothing good;

So we, whilſt we pore upon one part of Baniſhment which is Ignominious, overlook [it's Advantages] vacancy from Buſineſs, and that leiſure and Freedom it affords us.

Men admire the happineſs of the *Perſian Kings*, that paſs their Winter in *Babylon*, their Summer in *Media* and the pleaſant Spring time at *Suſis*. And he that is an Exile may, if he pleaſes, when the Myſteries of *Ceres* are celebrated, go, and live at *Eleuſine*, and he may keep the Feaſts of *Bacchus* at *Argis*; at the time of the *Pythian-Games* he may paſs over to *Delphos*; and of the *Iſthmian* to *Corinth*, if publick Spectacles and Shows are the things he admires; if not, then he may be idle or walk, or read or ſleep quietly, and you ſhall add that Privileg

Privilege *Diogenes* bragg'd of, when he ſaid, *Ariſtotle* dines when it ſeems good to King *Philip*, but *Diogenes* when he himſelf pleaſes, having no buſineſs, no Magiſtrate, no Prefect to interrupt and diſturb his cuſtomary way of living.

For this reaſon you will find very few of the moſt prudent and wiſe Men, that were buried in their own Country, but the moſt of them, when none forced them to it, weighed Anchor and ſteered their courſe to live in another Port, removing ſome to *Athens*, and others from it.

Whoever gave a greater *Encomium* of his own Country than *Euripides* [in the following Verſes?]

We are all of this Countries Native Race,
Not bought in Strangers from another place
As ſome, like Dice hither and thither thrown,
Remove in haſte from this to t'other Town.
And, if a Woman may have leave to boaſt,
A temperate Air breaths here in every Coaſt;
We neither curſe Summers immoderate heat,
Nor yet complain the Winters cold's too great.
Whatever dainties Greece *or* Aſia
Produces, fall to us a lawful prey.

And yet he that wrote all this, went himſelf into *Macedonia*, and paſſed the reſt of his days in the Court of *Archelaus*. I ſuppoſe you have alſo heard of this ſhort *Epigram.*

The great Tragedian Æſchylus, *the Son*
Of the Athenian Euphorion,
In Sicily *his lateſt breath did yield,*
And buried lies by Gela's *Fruitful Field.*

For both he and *Simonides* before him went into *Sicily*. And whereas we meet with this Title, *This is the Edition of the Hiſtory of Herodotus Helicarnaſſeus*, many have changed into *Herodotus Thurius*, for he dwelt at *Thuros*, and was a Member of that Colony. And that ſacred and divinely inſpired Poet *Homer*, that [wrote or rather] adorned, the *Trojan War*, what made him a Controverſie to ſo many Cities [every one pleading he was theirs

theirs] but becauſe he did not cry up any one of them [to the diſparagement of the reſt?]

Many alſo and great are the Honours that are paid to *Jupiter* by the Name of *Hoſpitalis* * [*i. e.* who gave Laws to, and took care of, Strangers.]

* *Hoſpitibus nam te dare jura loquuntur* Virg.

If any one object, that theſe Men hunted ambitiouſly after Glory and Honour; let him go to the Philoſophers and the Schools and Nurſeries of Wiſdom at *Athens*, *thoſe* in the *Lycæum*, the *Academy*, the *Stoa*, the *Palladium*, the *Odæum*. (*a*) If he admires and prefers the *Peripatetic Philoſophy* before the reſt, *Ariſtotle* was a Native of *Stagira*, *Theophraſtus* of *Epheſus*, * *Straton* of *Lampſacus*, *Glyce* of *Troas*, *Ariſton* of *Ceus*, *Critolaus* of *Phaſele*. If thou art for the *Stoic Philoſophy*, *Zeno* was of *Citium*, *Cleanthes* of *Aſſus*, *Chryſippus* of *Soles*, *Diogenes* of *Babilon*, *Antipater* of *Tarſus*, and *Archidemus* who was of *Athens* went over to the *Parthians* and left a Succeſſion of *Stoic Philoſophers* in *Babilen*. And who I pray perſecuted and chaſed theſe Men out of their Country? No body at all, but they purſued their own quiet, which Men cannot eaſily enjoy at home, that are in any Reputation or have any Power; other things they taught us by what they ſaid, but this by what they did. For even now the moſt approved and excellent Perſons live abroad out of their own Country, not being tranſported but departing voluntarily, not being driven thence, but flying from buſineſs, and the diſquiets and moleſtations which they are ſure to meet with at home.

(*a*) Places where Philoſophers of different Sects taught.

* Mſ. *Ereſſus.*

It ſeems to me, that the *Muſes* helped the Ancient Writers to finiſh their choiceſt and moſt approved compoſitions, by calling in, as it were baniſhment to their aſſiſtance. *Thucidydes* the *Athenian* wrote the *Peloponneſian* and *Athenian* War in *Thrace*, hard by the Foreſt of *Scaptes*; *Xenophon* wrote his Hiſtory in *Scillus* belonging to *Elis*, *Philiſtius* * in *Epirus*, *Timeus* of *Taurominum* [a Town in *Sicily*] at *Athens*, *Androtion* the *Athenian* in *Megara*, *Bac-*

* Mſ. *Philippus.*

chilides the Poet in *Peloponeſus*. Theſe and many more after they had loſt their Country, did not loſe all hope nor were dejected in their minds, but took occaſion thereupon to expreſs the vivacity of their Spirit, and the dexterity of their Wit, receiving their Baniſhment at the hands of Fortune, as a *viaticum* [a proviſion by the way] that ſhe had ſent them, whereby they became renowned every where after Death, whereas there is no remaining mentioned of thoſe factious Perſons that expelled them. He therefore is ridiculos that looks upon it as an ignominous thing, to be baniſh'd. For what is it thou ſay'ſt? Was *Diogenes* ignominious when *Alexander* who ſaw him ſitting and ſunning himſelf, came and ask'd him whether he wanted any thing, and he anſwered him, that he lacked nothing, but that he would go a little aſide, and not ſtand in his Light? The King admiring the Preſence of his Mind, turned to his Followers and ſaid, *If I were not* Alexander, *I would be* Diogenes.

Was *Camillus* inglorious becauſe he was expelled *Rome*. who has got the Reputation of being its *ſecond Founder*? Neither did *Themiſtocles* by his Baniſhment loſe any of the renown he had gained in *Greece*, but added to it that which he acquired among the *Barbarians*; neither is there any ſo without all Senſe of Honour, or of ſuch an abject Mind, that had not rather be *Themiſtocles the Baniſhed*, than *Leobates* that ſubſcribed his Condemnation? Or be *Cicero* that had the ſame Fate, than *Clodius* that expell'd him *Rome*; or be *Timotheus* that abandoned his Country, then *Ariſtophon* that was his Accuſer.

But becauſe the words of *Euripides* move many, who ſeems to frame a heavy Charge againſt Baniſhment and to urge it home; let us ſee what he ſays more particularly in his queſtions and anſwers about it.

Eurip. id Phœniſſ.

Jocaſt. *But is't ſo ſad ones Country to forgo*
And live in Exile, pray Son let me know
Pol. *Some ills when told are great, when try'd are leſs,*
But this is ſaddeſt felt, though ſad t' expreſs.
Joc. *What is't I pray, afflicts the baniſh'd moſt?*
Pol. *Want Liberty to ſpeak ones mind is loſt.*

Joc. *He is indeed a Slave that dares not utter*
His thoughts, nor 'gainſt his cruel Maſters mutter,
But all their Inſolencies muſt over-paſs,
And bear their Follies tamely like an Aſs.

Theſe Aſſertions of his are neither good nor true; For firſt, not to ſpeak what one thinks, is not a piece of ſlavery, but the part of a prudent Man, to hold one's Peace and be ſilent, when time and the circumſtances of Affairs require it; as he himſelf ſays better elſewhere. that a wiſe Man knows,

But when it's beſt no Tongue to find,
And when it's ſafe to ſpeak his mind

Again, as for the Rudeneſs and Inſolency of ſuch as have Power in their Hands, they that ſtay in their Country are no leſs forced to bear and endure it, than thoſe that are driven out of it, nay, commonly the former ſtand more in fear of falſe Informations and the Violence of unjuſt Rulers in Cities than the latter. But his greateſt miſtake and abſurdity is, his taking away all freedom of Speech from Exiles: It is wonderful indeed, if *Theodorus* had no freedom of this kind, who when King *Lyſimachus* ſaid to him, *Thou being ſuch a Criminal, the Country caſt thee forth, did it not?* *Yes*, reply'd he, *not being able to bear me*; juſt as *Semele* caſt out *Bacchus*, when ſhe could bear him no longer; and when the King ſhew'd him *Teleſphorus* in an Iron-Cage, with his Eyes digged out of their Holes, his Noſe and Ears and Tongue cut off, and ſaid, *So I deal with thoſe that injure me*, he was not abaſhed. What? did not *Diogenes* retain his wonted Freedom of ſpeaking? Who coming into King *Philip*'s Camp, when he was going to give the *Grecians* Battle, was brought before him for a Spy; he confeſs'd he was ſo, and that he came to take a view of his unſatiable greedineſs [of Empire] and of his Madneſs and Folly, who was going in the ſhort time of a fight, to hazard, and as it were, to Throw a Die for his Crown and Life.

And what ſay you to *Hannibal* the *Carthaginian*? did not he uſe a convenient Freedom towards *Antiochus* the

at that time an Exile, and the other a King) when upon an advantagious occaſion offered, he adviſed him to give [the *Romans*] his Enemies battle? He, when he had ſacrific'd, told him the Entrals forbad it; *Hannibal* ſharply rebuked him thus, *You are for doing what the Fleſh of a Beaſt, not what the reaſon of a wiſe Man adviſeth.*

Neither does Baniſhment deprive *Geometricians* or *Mathematicians* of the Liberty of diſcourſing freely concerning matters they know and have skill in; and why ſhould any worthy or good Man be denied it? But meanneſs of thought [and unskilfulneſs in reaſoning] obſtruct and hinders the Voice, ſtrangles the Power of Speech, and makes a Man a Mute. But lets ſee what follows in *Euripides*,

Joc. *Upon good hopes Exiles can thrive, they ſay.*
Pol. *Hopes have fine looks, but kill one with delay.*

This is alſo an accuſation of Mens Folly rather than of Baniſhment; for it is not the well inſtructed, and thoſe that know how to uſe what they have aright; but ſuch as depend upon what is to come, and deſire what they have not, that are carried and toſſed up and down by hopes, as in a floating Veſſel, though they have ſcarce ever ſtir'd beyond the Gates of their own City. [But to go on.]

Joc. *Your Fathers Friends or Strangers one would gueſs,*
Did pity and relieve you in diſtreſs.
Pol. *Take care to thrive, for if you once are poor,*
Thoſe you call Friends will know you then no more.
Joc *Did not your high Birth ſtand you in ſome ſtead?*
Pol. *It's ſad to want, for Honour buys no Bread.*

Theſe alſo are ungrateful Speeches of *Polynices*, who accuſes Baniſhment as caſting diſparagement upon noble Birth, and leaving a Man without Friends, who yet becauſe of his high Birth, was thought worthy, though an Exile, to have a King's Daughter given him in Marriage, and alſo by the powerful aſſiſtance of his Friends gathered ſuch an Army, as to make War againſt his own Countrey, as he confeſſes himſelf a little after.

Many

Many a famous Grecian *Peer*
And Captain from Mycene *here,*
In readineſs t' aſſiſt me tarry;
Sad Service 'tis, but neceſſary.

Neither are the Words of his lamenting Mother any wiſer.

No Nuptial Torch was lighted at thy Wedding,
Nor bath'd in in Iſmen's *ſtreams before thy bedding.*

She ought to have been well pleaſed and rejoyced, when ſhe heard that her Son dwelt in ſuch Kingly Palaces; but whilſt ſhe laments that the Nuptial Torch was not lighted, and the want of Waters from *Iſmenus* River, for him to have bathed in (as if People at *Argis* were deſtitute both of Fire and Water at their Weddings) ſhe makes thoſe Evils which her own Conceit and Folly produced, to be the effects of Baniſhment.

But is it not then an ignominious thing to be an Exile? Yes it is among Fools, with whom it is a reproach to be poor, to be bald, or of low ſtature, and (with as much reaſon) to be a Stranger or a Pilgrim. But they that do not fall into theſe miſtakes, admire good Men, though they happen to be Poor, or Strangers, or in Exile. Do not we ſee the Temple of *Theſeus* venerated by all Men, as well as the *Parthenon* and *Eleuſinium* [thoſe Temples of *Pallas* and *Ceres*?] And yet *Theſeus* was baniſhed from *Athens*, by whoſe means it is at this time inhabited; and loſt his abode in that City, which he did not ſo much hold as a Tenant, but himſelf built. And what remarkable thing is there remaining in *Eleſine*, if we are aſhamed of *Eumolpus*, who coming thither from *Thrace*, initiated the *Greeks*, and ſtill does ſo, in the Myſteries of Religion? And whoſe Son was *Codrus* that reigned at *Athens*, but of that *Melanthus* who was baniſhed from *Meſſina*? Will ye not commend that Speech of *Antiſthenes*, who when one ſaid to him, *Phrygia is thy Mother*, replied, *She was alſo the Mother of the Gods?* And if any one reproach thee with thy Baniſhment, why canſt not thou anſwer, that the Father of

the

the great Conqueror *Hercules* was an Exile? And ſo was the Grandfather of *Bacchus*, who being ſent abroad in ſearch for *Europa*, did return no more,

Though ſprung from Phenice, *ſince to* Thebes *he came,*
That Town to his Son Bacchus *lays a claim;*
Who there inſpires with Rage the Female rout,
That Worſhip him by running mad about.

As for thoſe things which *Æſchylus* obſcurely inſinuates in that Expreſſion of his,

——— ——— ——— *and of* Apollo,
A chaſte God baniſh'd Heaven ——— ———

I'll favour my Tongue, as *Herodotus* Phraſes it, and ſay nothing.

Empedocles, when he Prefaces to his Philoſophy thus,

This old Decree of Fate unchanged ſtands,
Whoſo with horrid Crimes defiles his hands,
To long-liv'd Dæmons *this Commiſſion's given*
To chaſe him many Ages out of Heaven;
Into this ſad condition I am hurl'd,
Baniſh'd from God to wander through the World.

He does not here only point at himſelf, but in what he ſays of himſelf ſhows the condition of us all, that we are Pilgrims and Strangers and Exiles here in this World. For know (ſays he) O Men, that it is not Blood nor a Spirit tempered with it, that gave Being and Beginning to the Soul, but it is your terreſtrial and mortal Body that is made up of theſe: And by the ſoft name of *Pilgrimage*, he inſinuates the Origin of the Soul, that comes hither from another place; and the truth is, ſhe flies and wanders up and down, being driven by the Divine Decrees and Laws; and afterwards, as in an Iſland ſurrounded with a great Sea, as *Plato* ſpeaks, ſhe is tied and linked to the Body, juſt like an Oyſter to its Shell, and becauſe ſhe is not able to remember nor relate,

From what a vaſt and high degree
Of Honour and Felicity

She has removed, not from *Sardis* to *Athens*, nor from *Corinth* to *Lemnos* or *Scyros*, but has changed Heaven and the Moon for Earth and an Earthly Life, that ſhe may make little *removes* here from place to place, the Soul hereupon is ill at eaſe and troubled at her new and ſtrange State, and hangs her Head like a decaying Plant. And indeed ſome one Country is found to be more agreeable to a Plant than another, in which it thrives and flouriſhes better; but no place can deprive a Man of his Happineſs, unleſs he pleaſes, no more than of his Vertue and Prudence. For *Anaxagoras* wrote his Book of the *Squaring of a Circle* in Priſon; and *Socrates*, juſt when he was going to drink the Poiſon that killed him, diſcourſed of Philoſophy, and exhorted his Friends to the ſtudy of it; who then admired him as a happy Man. But *Phaeton* and *Tantalus*, though they mounted up to Heaven, yet the Poets tell us, through their Folly they fell into the extreameſt Calamities.

Of Brotherly Love.

Tranſlated from the Greek *by* John Thomſon, *Prebendary of* Hereford.

THE ancient Statues of *Caſtor* and *Pollux* are called by the *Spartans Docana*; and they are two pieces of Wood one over againſt the other joyned with two other croſs ends, and the community and undividedneſs of this conſecrated Repreſentation ſeems to reſemble the fraternal Love of theſe two Gods. In like manner do I devote this Diſcourſe of Brotherly Love to you, *Nigrinus* and *Quintus*, as a gift in common betwixt you both, who well deſerved it. For as to the thing is adviſes to, you will, while you already practiſe them, ſeem rather to give your Teſtimonies to them than to be exhorted by them. And the ſatisfaction you have from well-doing, will obtain the more firm durance when with Judgment, and when you

ſhall find your ſelf approved by wiſe and judicious Spectators. *Ariſtarchus* the Father of *Theodectes* ſaid indeed once by way of Flout of the *Sophiſts*, that formerly there were ſcarce ſeven *Sophiſts* to be found, but that in his time there could hardly be found ſo many *Illiterate* Perſons. But I ſee Brotherly Love is as ſcarce in our days, as Brotherly Hatred was in ancient Times, the inſtances of which have been publickly expoſed in Tragedies and publick Shews for their ſtrangeneſs. But all in our Times, when they have fortuned to have good Brothers, do no leſs admire them than the famed *Molionidas*, that are ſuppoſed to have been born with their Bodies joyned with each other: And to enjoy in common their Fathers Wealth, Friends and Slaves, is look'd upon as incredible and prodigious, as if one Soul ſhould make uſe of the Hands, Feet and Eyes of two Bodies. Though Nature hath given us very near Examples of the uſe of Brothers, by contriving moſt of our Bodies neceſſaries double, Brothers and Twins, as Hands, Feet, Eyes, Ears, Noſtrils, thereby telling us, that all theſe were thus diſtinguiſhed for mutual Benefit and Aſſiſtance, and not for Variance and Diſcord. And when ſhe parted the very Hands into many and unequal Fingers, ſhe made them thereby the moſt curious and artificial of all our Members; inſomuch that the ancient Philoſopher *Anaxagoras* aſſign'd the Hands for the reaſon of all human Knowledge and Diſcretion. But the contrary to this ſeems the Truth. For it is not Man's having Hands that makes him the wiſeſt Animal, but his being naturally reaſonable and capable of Art, was the reaſon why ſuch Organs were conferr'd upon him. And this alſo is moſt manifeſt to every one, that the reaſon why Nature out of one Seed and Scourſe formed two, three and more Brethren, was not for difference and oppoſition, but their being apart might render them the more capable of aſſiſting one another. For thoſe that were treble-bodied and hundred-handed, if any ſuch there were, while they had all theirs Members joyned to each other, could do nothing without them, or apart, as Brothers can, who can live together, and tra-

vail,undertake publick Employments,and practice Husbandry,by one anothers help ; if they preſerve but that Principle of Benevolence and Concord that Nature hath beſtowed upon them. But if they don't, they will nothing at all differ in my opinion from Feet that trip up one another, and Fingers that are unnaturally writhen and diſtorted by one another. Yea, rather as things moiſt, dry, cold and hot, partake of one Nature in the ſame Body, and by their conſent and agreement engender the beſt and moſt pleaſant Temperament and Harmony, without which there is neither Satisfaction nor Benefit in either Riches or Kingſhip it ſelf, which, they ſay, *renders Man equal to Gods*: But if exceſs and Diſcord befal them, they miſerably ruinate and confound the Animal. So, where there is an unanimous Accordance amongſt Brothers, the Family thrives and flouriſhes, and intimate Friends, like a well furniſh'd Quire, in all their Actions, Words and Thoughts, maintain a delightful Harmony.

But jarring Feuds advance the worſt of Men,]

Such as a vile Detractor at home, an inſinuating Paraſite abroad, or ſome other envious Perſon. For as Diſeaſes in Bodies nauſeating their ordinary Diet, incline the Appetite to every improper and noxious things ; ſo Calumny, freely entertain'd againſt Relations, and through prejudging credulity, enhanſed into ſuſpicion, occaſions an adopting the pernicious acquaintance of ſuch as are ready enough to croud into the Room of their Betters. The *Arcadian* Prophet, in *Herodotus*,was forc'd to ſupply the loſs of one of his Feet with an artificial one made of Wood. But he, who in a difference throws off his Brother, and out of places of common reſort takes a Stranger for his Comrade, ſeems to do no leſs than wilfully to mangle off a Part of himſelf, attempting to repair the barbarous Breach by the unnatural application of an extraneous Member. For the ordinary Inclinations and Deſires of Men, being after ſome ſort of Society or other, ſufficiently, admoniſh them to ſet the higheſt value upon Relations, to pay them

them all becoming Reſpects, and to have a tender regard for their Perſons, nothing being more irkſom to Nature, than to live in that deſtitution and ſolitude, that denies them the happineſs of a Friend, and the privilege of communication. Well therefore was that of *Menander*,

'Tis not o'th' Store of ſprightly Wine,
Nor plenty of delicious Meats,
Though gen'rous Nature ſhould deſign,
T'oblige us with perpetual Treats,
'Tis not on theſe we for content depend,
So much as on the ſhadow of a Friend.

For a great deal of Friendſhip in the World is really no better, no more than the meer imitation and reſemblance of that firſt affection that Nature wrought in Parents towards their Children, and in their Children towards one another. And, whoever has not a particular eſteem and regard for this kind of Friendſhip, I know no reaſon any one has to credit his kindeſt pretenſions. For what ſhall we make of that Man, who in his Complaiſance, either in Company or in his Letters, ſalutes his Friend by the Name of Brother; and yet ſcorns the company of that very perſon (*viz.* his Brother) whoſe Name was ſo ſerviceable to him in his Complement? For, as it is the part of a madman to adorn and ſet out the Effigies of his Brother; and in the mean time to abuſe, beat and maim his perſon; ſo, to value and honour the name in others, but to hate and ſhun the Brother himſelf, this likewiſe is an Action of one that is not ſo well in his Wits as he ſhould be, and that never yet conſider'd that Nature is a moſt Sacred Thing. I remember when I was at *Rome*, I undertook an Umpirage between two Brothers. The one pretended to the ſtudy of Philoſophy, but it appear'd by the event, with as little reaſon, as (in mortal earneſt) to the relation of a Brother. For, when I adviſed him, that now was the time of him to ſhew his Philoſophy, in the prudent managery and government of himſelf, whilſt he was to treat with ſo dear a relation as a Brother, and

ſuch an one eſpecially, as wanted thoſe advantages of Knowledge and Education that he had. Your Council, replies my Philoſopher, may do well with ſome illiterate Novice or other. But, for my part, I ſee no ſuch great matter in that which you ſo gravely alledge, our being the iſſue of the ſame Parents. True, I anſwer'd, you declare evidently enough that you make no account of your affinity. But, by your favour Mr. Philoſopher, all of your Profeſſion that I ever was acquainted with, whatever their private Opinions were, affirm both in their Proſe and Poetry, that next to the Gods, and the Laws, her Conſervators and Guardians, Nature had aſſigned to Parents the higheſt Honour and Veneration. And there is nothing that Men can perform more grateful to the Gods, than freely and conſtantly to pay their utmoſt Acknowledgments and Thanks to their Parents, and thoſe from whom they received their Nurture and Education. As, on the other hand, there is no greater Argument of a prophane and impious Spirit, than a contemptuous and ſurely Behaviour towards them. We are therefore injoyn'd to take heed of doing any one wrong. But he that demeans not himſelf with that exactneſs before his Parents, that all his Actions may afford them a Pleaſure and Satisfaction, though he give them no other diſtaſte, he is ſure to undergo a very hard Cenſure. Now wherein can the gratitude of Children to their Parents be expreſſed more effectually, or what actions or diſpoſitions can be more delightful and rejoycing to them than firm love and amity amongſt them. And this may be underſtood by leſſer inſtances. For, where an old Servant that has been favour'd by the Parents ſhall be reproach'd and flouted at by the Children: Or if the Plants and the Fields, wherein they took pleaſure, be neglected: If the forgetting a Dog, or a beloved Horſe fret their humourſom Age (that is very apt to be jealous of the love and obedience of their Children) if, laſtly, when they diſaffect and diſpiſe thoſe Recreations that are pleaſing to the Eye and Ear, or thoſe juvenile Exerciſes and Games, which themſelves formerly delighted in, if at any of all theſe things the

Parents will be angry and offended; how will they endure ſuch diſcord as inflames them with mutual Malice and Hatred, fill their Mouths with opprobrious and execrating Language? And works them into ſuch an inveteracy, that the contrary and ſpiteful Method of their Actions declare a drift and deſign of ruining one another; if, I ſay, thoſe ſmaller matters provoke their Anger; how all the reſt will be reſented, who can reſolve me? But, on the other hand, where the love of Brothers is ſuch, that they make up that diſtance Nature has placed them at (in reſpect of their different Bodies) by united affections, inſomuch that their Studies, Recreations, their earneſt and their jeſt keep true time, and agree exactly together; ſuch a pleaſing Conſort amongſt their Children proves a nurſing melody to the decay'd Parents, to preſerve and maintain their Quiet and Peace in their old (though tender) age. For never was any Father ſo intent upon Oratory, ambitious of Honour, or craving after Riches, as fond of his Children. Wherefore neither is it ſo great a Satisfaction to hear them ſpeak well, find them grow wealthy, or ſee them honour'd with the power of Magiſtracy, as to be endear'd to each other in mutual affection. Wherefore it is reported of *Apollonis* of *Cyzicum* Mother of King *Eumenes* and three other Sons, *Attalus*, *Phileterus* and *Athænius*, that ſhe always accounted her ſelf happy, and gave the Gods Thanks, not ſo much for Wealth nor Empire, as to ſee her three Sons guarding the Eldeſt, and him Reigning ſecurely amongſt his armed Brothers. And on the contrary *Xerxes*, underſtanding that his Son *Ochus* had laid a Plot againſt his Brothers, died with the ſurprize.

For the quarrels of Brothers are pernicious, ſaith *Euripides*, but moſt of all ſo to the Parents themſelves. For he that hates and plagues his Brother, can hardly forbear his blaming the Father who begot, and the Mother who bare him. Wherefore *Piſiſtratus*, being about to Marry again, his Sons being grown up to mature Age, gave them their deſerved character of praiſe, together with the reaſon of his deſigns for a ſecond Marriage, *viz.* that he might be the happy Father of more ſuch Children.

Now

Now thoſe who are truly ingenious, do not only love one another the more entirely, for being deſcended of the ſame Parents, to whoſe great comfort their love conduces; but they love their very Parents for their own ſakes: always owning themſelves, amongſt other things, bound to them eſpecially for the mutual happineſs that they enjoy in each other: Looking upon their Brethren as the deareſt, and the moſt valuable treaſure they could have received from them. And thus *Homer* elegantly expreſſes, *Telemachus* bewailing the loſs of his Brother.

Stern Jove *has in ſome angry Mood,*
Bereft us into ſolitude;

But I like not *Heſiod*'s judgment ſo well, who is all for the only Sons inheriting. Not ſo well I ſay from *Heſiod* a Pupil of the Muſes; who being indear'd Siſters kept always together, and therefore from that inſeparate Union were called Muſes. The love of Brothers then is a plain Argument of their Love to their Parents. And to Children themſelves it is the beſt of Preſidents, and that which affords the moſt effectual Advice that can be thought of: As again, they will be forward enough in following the worſt of their Parents humours, and inheriting their Animoſities. But, for one who has led his Relations a contentious Life, and quarrell'd himſelf up into wrinkles and gray Hairs, for ſuch a one to begin a Lecture of Love to his Children, is juſt like him,

——— *Who boldly takes the fees*
To cure in others, what's his own Diſeaſe.

In a word, his own actions weaken and confute all the Arguments of his beſt Counſel. Take *Eteocles* of *Thebe*. reflecting upon his Brother, and flying out after this manner———

I'd mount the Heavens, ſurvey to meet [illegible]
In's ſetting forth, I'd travel with him down
Beneath the Earth, I'd balk no enterprize
To gain Jove's *Power, and to Tyrannize.*

Suppoſe I ſay out of this rage he ſhould preſently fall into the ſofter ſtrain of good advice to his Children, charging them thus ——

Prize gentle amity, that vye's
With none for grandure, concord prize
That joyn's together Friends, and States,
And keeps them long Confederates.
Unvanquiſh'd love! Whatever elſe deceives
Our truſt, 'tis this our very ſelves out-lives.

Now who is there that ſhall compare *Eteocles* with himſelf, his rage with his Counſel, that can entertain any other than ſtrange Sentiments of him? Or what would you think of *Atreus*, after he had treated his Brother at a barbarous Supper, to hear him afterwards thus inſtructing his Children:

Such love alone becomes related friends,
As in adverſity it's ſuccour lends.

It is therefore very needful to throw off thoſe ill diſpoſitions, as being very grievous and troubleſom to their Parents, and more deſtructive to Children in reſpect of the ill example. Beſides, it occaſions many ſtrange cenſures, and much obliquy amongſt men. For they will not be apt to imagin that ſo near and intimate a Relation as Brothers, that have eat of the ſame Bread, and all along participated of the ſame common maintenance, that thoſe who have converſed ſo familiarly together; ſhould break out into contention, except they were conſcious to themſelves of a great deal of naughtineſs. For it muſt be ſome great matter that violates the bonds of natural affection: Whence it is that ſuch breaches are ſo hardly healed up again. For, as thoſe things which are joyn'd together by art, being parted may by the ſame art be compacted again. But if there be a fracture in a natural Body, there is much difficulty in ſetting and uniting the broken parts; ſo, if friendſhips that, through a long tract of time, have been firmly and cloſely contracted, if they come once to be violated, no endeavours will bring them together any more. And Brothers, when they have once broke natural affection, are

hardly

hardly made true friends again. Or if there be ſome kind of peace made betwixt them, 'tis like to prove but ſuperficial only, and ſuch as carries a filthy feſtering ſcar along with it: Now all enmity between Man and Man being attended with theſe perturbations of quarelſomneſs, paſſion, envy, recording of an injury, muſt needs be troubleſom and vexatious. But that which is harbour'd againſt a Brother, with whom they communicate in Sacrifices, and other Religious Rites of their Parents, with whom they have the ſame common Charnal-houſe, and the ſame or a near habitation, this is much more to be lamented. If we reflect eſpecially upon the horrid madneſs of ſome Brothers in being ſo prejudiced againſt their own fleſh and blood, that his face and perſon, once ſo welcom and familiar, his voice, all along from his Childhood as well beloved as known, ſhould on a ſuddain, become ſo very deteſtable. How loudly does this reproach their ill nature and ſavage Diſpoſitions, that, whilſt they behold other brethren lovingly converſing in the ſame houſe, and dieting together at the ſame Table, managing the ſame Eſtate, and attended by the ſame Servants, they alone divide Friends, chuſe contrary acquaintance, reſolving to abandon every thing that their Brother may approve of. Now it is obvious to any to underſtand, that new Friends and Companions may be compaſſed, and new kindred may come in, when the old, like decayed weapons, and worn out Utenſils, are loſt and gone. But there is no more regaining of a loſt Brother, than of a hand that is cut off, or an Eye that is beaten out. The *Perſian* Woman therefore ſpake truth, when ſhe prefer'd the ſaving her Brother's life before her very Childrens, alledging that ſhe was in a poſſibility of having more Children, if ſhe ſhould be deprived of thoſe ſhe had; but, her Parents being dead, ſhe could hope for no more Brothers after him. You will ask me then, what ſhall a Man do with an untoward Brother? I anſwer, every kind and degree of Friendſhip is ſubject to abuſe from the Perſons, and in that reſpect, has it's taint, according to that of *Sophocles*.

Who into human things makes ſcrutinies,
He may on moſt his cenſure exerciſe.

For, if you examine the love of relations, the love of Aſſociates, or the more ſenſual Paſſion of fond Lovers you will find none of them all free. Wherefore *Laco* when he had married a little Wife, ſpoke as if he did it with this conſideration, that of evils it would be his prudence to chuſe the leaſt; but Brothers would do well to bear with one anothers familiar failings, rather than to adventure upon the trial of ſtrange humours. For nature has made the former a Brother, and therefore the neceſſity of Patience acquits him from blame; but voluntary choice expoſes the other to as much reproach as he did himſelf to trouble. For it is not to be expected, that a ſociable Gueſt, or a wild Crony ſhould be influenced by thoſe calm rules of modeſty and good manners, as one who was nouriſhed from the ſame breaſt, and carries the ſame blood in his veins. And therefore it would become a vertuous mind to make a favourable conſtruction of his Brothers Miſcarriages, and to beſpeak him with this candor:

I cannot leave you thus under a Cloud
Of Infelicities——

Whether debauch'd with vice, or eclipſed with ignorance, for fear my inadvertency to ſome failing, that naturally deſcend upon you from one of your Parents, ſhould make me too ſevere againſt you. For as *Theophraſtus* ſaid, as to ſtrangers, judgment muſt rule affection, rather than affection preſcribe to judgment; but where nature denies judgment this Prerogative, and takes no notice of that trite Proverb, *a Buſhel of Salt*, but has already infus'd and begun in them the Principle of Love, there we ſhould not be too rigid and exact in the examining of their faults. Now what would you think of thoſe who ſhall eaſily diſpenſe with, and ſmile at the ſociable vices of their acquaintance, and in the mean time, be ſo implacably incenſed with the Irregularities of a Brother? When fierce Dogs, Horſes, Wolves, Cats, Apes, Lions, ſhall be ſo much their Favourites that they

feed and delight in them (cherish and indulge the worst of dispositions) and stomach only their Brothers passion, ignorance or ambition. Others have made away their Houses and Lands to Harlots, and quarrelled with their Brothers only about the floor or corner of the House. Nay, further, such a prejudice have they to them, that they justifie the hating them from the rule of hating every ill thing maliciously accounting them as such. It is one great business they go about to blacken them with aspersions and calumnies. And for what indignities are offered them by others, instead of resenting them ill, they countenance and abett them. And this may serve for the beginning of my Discourse. I shall enter upon my Instructions not as others do, with the Distribution of the Parents Goods, but with advice rather to avoid envious strifes and emulation, whilst the Parents are living. *Agesilaus* was punished with a mulct by the *Lacedæmonian* Counsel for sending every one of the ancient Men an Ox, as a reward of his Fortitude, the reason they gave for their distaste was, that by this means he won too much upon the people, and made the Commonalty become wholly serviceable to his own private Interest. Now I would perswade the Son to shew all possible honour and reverence to his Parents, but not with that greedy design of ingrossing all their Love to himself. That which too many have been guilty of, working their brethren out of favour, on purpose to make way for their own Interest. A fault which they are apt to palliate with specious, but, unjust pretences. For they deprive and cheat their brethren out of the greatest and most valuable good they are capable of receiving, from their Parents, *viz.* their kindness and affection, whil st they slyly and disingenously steal in upon them in their business, and surprize them in their errors, demeaning themselves with all imaginable observance to their Parents, and especially with the greatest care and precisenes in those things, wherein they see their brethren have been faulty, or suspected to be so; but a kind brother, and one that truly deserves the name, will make his brothers condition his own freely take upon himself a share

of his Sufferings and particularly in the anger of his Parents, and be ready to do any thing that may conduce to the reſtoring him into favour; but if he has neglected ſome Opportunity, or what ought to have been done by him, to excuſe it upon his Nature, as being more ready and ſeriouſly diſpoſed for other things. That of *Agamemnon* therefore was well ſpoken in the behalf of his Brother:

Nor Sloth, nor ſilly Humour makes him ſtay,
I am the only cauſe: all his delay
Waits my attempts — —

And that this charge was delivered him by his Brother. Fathers willingly allow of the changing of Names, and have an inclination to believe their Children, when they make the beſt interpretation of their Brothers failings. As when they call a ſlow dulneſs ſimple honeſty, or unluckineſs dexterity, or if he be quarrelſome, to term him a ſmart ſpirited Youth, and one that will not endure to be trampled on. By this means it comes to paſs that he who makes his Brothers Peace, and ingratiates him with his offended Father, at the ſame time fairly advances his own Intereſt, and grows deſervedly the more in favour; but when the ſtorm is once over, it is neceſſary to be ſerious with him, to reprehend him ſharply for his Crime, diſcovering to him with all freedom, wherein he has been wanting in his duty. For as ſuch guilty Brothers are not to be allow'd in their faults, neither are they to be inſulted upon with railery. For, to do the latter, were to rejoyce and take advantage by their failings, and to do the former, were to take their parts in them. Therefore ought they ſo to manage their ſeverities, as that they may ſpeak in them a ſolitude and concernedneſs for their Brethren; and much diſcompoſure and trouble at their Follies. Now he is the fitteſt Perſon to ſchool his Brother ſmartly, who has been a ready and earneſt Advocate in his behalf; but ſuppoſe the Brother wrongfully charged, it is fitting he ſhould be obſequious to his Parents, in all things whatſoever, and to bear with their angry Humours. But a defence, made before them

them for a brother that ſuffers by ſlander and falſe accuſation is unreproveable and very good. In all ſuch there is no need to fear that check in *Sophocles*.

Curſt Son! who with thy Father durſt contend.

For there is allowed a Liberty of vindicating a traduced brother. And, where the Parents are convinced of the Injury, in theſe ſorts of cauſes it is no ſmall pleaſure to them to ſee the malicious Plaintiff worſted. But when the Parent is dead, it is fitting brothers ſhould cloſe the nearer in affection; ſo that they immediately communicate in their ſadneſſes and ſorrows. And in the next place that they reject the ſuſpicious ſtories and ſuggeſtions of Servants, diſcountenancing their ſly methods and ſubtile applications. And that amongſt other ſtories, they advert to the Fable of *Jupiter*'s Sons, *Caſtor* and *Pollux*, whoſe love to one another was ſuch, that *Pollux*, when one was whiſpering to him ſomewhat againſt his brother kill'd him with a blow of his fiſt. And when they come to dividing their Parents Goods, to take heed that they come not with prejudice contentious reſolutions, like thoſe tumultuous noiſes that are ſo commonly dreaded, as [the ominous iſſue of intended war.] But there muſt be great care taken of the day of their meeting, that it be auſpicious and fortunate for peace and concord. And then that, either amongſt themſelves, or if need be, in the preſence of ſome common and indifferent friend, they fairly ſubmit to the deciſion of Juſtice, and as *Plato* ſays, take and allow what is reaſonable, and no more than may conſiſt with Love and Friendſhip. Thus they will appear to be ſhearers only in the care and diſpoſal of theſe things, whilſt the propriety and enjoyment is free and common to them all. But they that take an advantage in the controverſie by making their Purſe, their Cronies and Familiars, Parties for themſelves, may probably gain ſo much as to keep a Servant the more; but he has forfeited, in the ſtead of it, the beſt Legacy his Parents could have left him, the love and countenance of his Brother. I have known ſome Brothers without the inſtigation of lucre, and merely out of a [illegible] diſ-

poſition, fly upon the Goods of their deceaſed Parents, with the ſame ravine and fierceneſs, as they would upon the ſpoil of an Enemy. Such were the actions of *Charicles* and *Antiochus* the *Opuntians*, who divided a Silver Cup and a Garment into two Pieces, as though by ſome Tragical Imprecation they had been ſet on,

To ſhare the Patrimony with a Sword.

Others I have known proclaiming the Succeſs of their ſubtile Methods of fierce and eager, ſometimes fly and fallacious reaſonings, by which meanſthey havecompaſſed larger proportion from their deluded Brethren. Whereas their juſt Actions, and their kind and humble Carriage, had leſs reproach'd their Pride, but raiſed the eſteem of their Perſons. Wherefore that Action of *Athos Corus* is very memorable, and indeed generally recorded by our Country-men. His elder brother *Xenon*, in the time of his Guardianſhip, had waſted a great part of his ſubſtance, at laſt being condemn'd for a Rape, all that he had left was confiſcated. *Athenodorus* was then but a Youth, who when his ſhare of the Eſtate was reſtor'd to him, had that regard to his Brother, that he brought all his own Proportion, and freely expoſed it to a new diviſion with his Brother. And though in the dividing it, he ſuffered great abuſe from him, he reſented it not ſo much as to repent of what he had done, but endured with moſt remarkable meekneſs and unconcerned eaſe his Brother's Outrage, that was become as notorious throughout all *Greece*. *Solon* diſcourſing about the Common-wealth, approved of an equality amongſt them, as being that which would occaſion no Tumult or Faction; but this Opinion appear'd too Popular; For by his Arithmetical Method, he would have ſet up *Democraſie* in the room of a far happier Government, conſiſting with a more ſuitable, *viz.* a Geometrical Proportion. But he that adviſes Brethren in the dividing of an Eſtate, ſhould give them *Plato*'s Counſel to the Citizens, *viz. That they would lay aſide ſelf-intereſt*: Or, if they can't be perſuaded to that, to be ſatisfied with an equal diviſion. And this is the way to lay a good and laſting Foundation of love

and Peace betwixt them. Beſides that, he may have the advantage of naming eminent Inſtances. Such was that of *Pittacus*, who being asked of the *Lydian King*, what Eſtate he had, anſwer'd, he might have as much more as he was Owner of, if he pleaſed, his Brother being dead. But ſince that not only in the affluence or want of Riches, he that has a large ſhare is lyable to more envy and trouble, than he that has leſs; but generally, as *Plato* ſays, in all inequality there is inquietude and diſturbance, and in the contrary a during conſiſtence; ſo a diſparity amongſt Brethren tends dangerouſly to diſcord. But for them to be equal in all reſpects, I grant 'tis impoſſible. For what through the difference that Nature made immediately betwixt them at the firſt, and what through the following Contingencies of their Lives, it comes to paſs that they contract an envy and hatred againſt one another, and ſuch abominable Humours, as render them the Plagues not only of their private Families, but even of Commonwealths. And this indeed is a Diſeaſe, which, it were well if it were cured; but if that fails, it is neceſſary to avoid. I would perſwade that Brother therefore that excels his Fellows in any accompliſhments, in thoſe very things to communicate and impart to them the utmoſt he can, that they may ſhine in his Honour, and flouriſh with his Intereſt. For inſtance, if he be a good Orator, to endeavour to make that faculty theirs, accounting it never the leſs for being imparted. And care ought to be taken, that all this kindneſs be not followed with a faſtidious Pride, but rather with ſuch a becoming condeſcenſion and familiarity, as may ſecure his worth from envy, and by his own equanimity and ſweet diſpoſition, as far as is poſſible, make up the inequality of their Fortunes. *Lucullus* was a fair Preſident for this, who refuſed the Honour of Magiſtracy on purpoſe to give way to his younger Brother, contentedly waiting for the expiration of his Year. *Pollux* choſe rather to be half a Deity with his Brother, than a Deity by himſelf, and therefore to debaſe himſelf into a ſhare of Morality, that he might raiſe his Brother as much above it. You then are a happy Man, one would think, that can oblige your

Brother at a cheaper rate, illuſtrate him with the honour of your Vertues, and make him great like your ſelf, without any damage or derogation. Thus *Plato* made his Brothers famous by mentioning them in the choiceſt of his Books, *viz. Glauco* and *Adimantus* in that concerning the Common-wealth, and *Antipho* his youngeſt Brother in his *Parmenides*. Beſides, as there is difference in the Natures and Fortunes of Brothers; ſo neither is it poſſible that the one ſhould excel the other in every particular thing. The Elements exiſt out of one common Matter, yet they are qualified with quite contrary faculties. No one ever ſaw two Brothers, by the ſame Father and Mother, ſo ſtrangely diſtinguiſhed, that whereas the one was a *Stoick*, and withal a wiſe man, a comely, pleaſant, liberal, eminent, wealthy, eloquent, ſtudious, courteous man; the other was quite contrary to all theſe. But however, the vileſt, the moſt deſpicable things have ſome proportion of good, or natural diſpoſition to it.

Thus amongſt hated Thorns, and prickly Briers,
Fragrant Violet retires.

Now therefore, he who has the Eminency in other things; yet if he do not hinder nor ſtifle the credit of what is laudable in his Brother, like an ambitious Antagoniſt, that graſps at all the applauſe; but if he rather yield to him, and declare that in many things he excels him; by this means he takes away all occaſion of Envy, which being as combuſtible Matter to fire, muſt needs die without it. Or rather he prevents the very beginnings, and ſuffers it not ſo much as to kindle betwixt them. But he, who where he knows himſelf far ſuperior to his Brother, calls for his help and Advice, whether it be in the buſineſs of a Rhetorician, a Magiſtrate, or a Friend; in a word, he that neglects or leaves him out in no honourable Imployment or Concern, but joyns him with himſelf in all honourable and worthy Actions, imploys him when preſent, waits for him when abſent, and makes the world take notice, that he is as fit for buſineſs as himſelf, but of a more Modeſt, and yielding diſpoſition;

all this while he has done himself no wrong, and bravely advanced his Brother. And this is the Advice one would offer to the excelling Brother. The other should consider, that as his Brother excels him in Wealth, learning, esteem, he must expect to come behind not him only but Millions more.

Who live o'th Off-springs of the spacious Earth.

But if he envies all that are so Happy, or amongst all the rest, repines at his own Brothers felicity; his malicious temper speaks him one of the most wretched creatures in the World. Wherefore as *Netellus*'s Opinion was, that the *Romans* were bound to thank the Gods, that *Scipio*, being such a brave Man, was not born in another City; so he who aspires after great things, if he miss of his designs for himself, can do no less than entitle his Brother to his best Wishes. But some are so unlucky in estimating of Vertuous and Worthy Actions, that whereas they are over-joy'd to see their Friends grow in esteem, and are not a little Proud of Entertaining Persons of honour or great opulency; their Brother's worth and eminency is, in the mean time, lookt upon with a jealous Eye, as tho' it threatn'd to cloud and eclipse the splendour of their Condition. How do they exalt themselves at the Memory of some prosperous exploits of their Father, or the wise Conduct of their Great Grand Father; by all which they are nothing advantaged? But again, how are they daunted and dispirited to see a Brother prefer'd to Inheritances, Dignities, or honourable Marriage? But we should not envy any one. We ought not at least wise to turn our Malice and Rancour, out of the Family, against worse Objects, in imitation of those who ease the City of Sedition, by imploying the Persons against the common Enemy.

Trojans *I have, and Friends*; *you, what e'er that*
Græcians *to envy and to emulate.*

Brothers should not be like the Scales of a Ballance, the one rising upon the others sinking; but rather like numbers in Arithmetic, the lesser and greater mutually help-

ing and improving each other. For that Finger, which is not active in writing or touching Musical Instruments, is not inferior to those that can do both: But they all move and act as well one as another, and are assistant to each other, which makes the inequality amongst them seem designed by Nature, when the greatest can't be without the help of the least, that is placed in opposition to it. Thus *Craterus* and *Perilaus*, both Brothers to Kings, *Antigonus* and *Casander*, betook themselves, the one to managing of Military, the other of his Domestick Affairs. On the other hand, the *Antiocians*, the *Seleucians*, *Grypians*, and *Cyzicenians*, disdaining any meaner things than Purple and Diadems, brought a great deal of trouble and mischief upon one another, and made *Greece* it self miserable with their Quarrels. But, in regard that Men of ambitious Inclinations will be apt to envy those who have got the start of them in Honour, I judge it most convenient for Brothers to take different Methods in pursuit of it, rather than to vex and emulate one another in the same way. The Beasts differ about that which they all take to be their Nourishment. And Wrestlers are therefore Antagonists, because they strive in the same Game. But those that pretend to different Games, are the greatest Friends, and ready to take one anothers part with the utmost of their Skill and Power. So the two Sons of *Tyndarus*, *Castor* and *Pollux* carried the day, *Pollux* at Cuffs, and *Castor* at Racing. Thus *Homer* brings in the *Trojan* that was expert in the Bow, his Brother marching in the Head of the heavy arm'd Foot,

Protected over with a glittering Shield.

And amongst those who are concern'd in the Common wealth, a General of an Army does not much envy the Sophister, nor amongst the Physicians, those who prescribes Rules for Diet the Chirurgeon: But they mutually aid and assert the credit of one another. But, for Brothers to study to be eminent in the same Art and Faculty, is all one, amongst ill Men, as if rival Lovers courting one and the same Mistress, should both strive to gain the greatest interest in her Affections. Those indeed

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that travel different ways can probably do one another but little good. But those, who carry on quite different designs, and take several Methods in their Conversations, they avoid Envy, and many times do one another a kindness. As *Demosthenes* and *Chares*, and again, *Æschines*, *Eubulus*, *Hyperides* and *Leosthenes*, the one treating the People with their Discourses and Writings, the other assisting them by Action and Conduct. Therefore, where the disposition of Brothers is such, that they can't agree in prosecuting the same Methods of becoming great, it is convenient that one of them should so command himself as to assume the most different Inclinations and Designs from his Brother, that if they both aim at Honour, they may serve their Ambition by different means, and that they may chearfully congratulate each other the success of his Designs, and so enjoy at once their Honour and themselves. But, besides this, they must beware of the suggestions of Kindred, Servants and Women, that may work much mischief in a Vain-glorious Mind. Your Brother, say they, is the great Man of Action, whom the People honour and admire. But no body comes near or regards you. Now a Man that well understood himself would answer, I have indeed a Brother that is a plausible man in the World, and the greatest part of his Honour I have a right to. For *Socrates* said, that he would rather have *Darius* for his Friend than *Datricus*. But to a Prudent and ingenious Brother, 'twould be as great a satisfaction to see his Brother an excellent Orator, a Person of great Wealth or Authority, as if he had been any or all these himself. And thus especially, may that trouble and discontent, that arises from the great odds that are betwixt Brethren, be mitigated. But there are other differences that happen amongst ill-instructed Brothers, in respect of their Age. For, whilst the Elder justly claim the privilege of pre-eminence and authority over the younger, they become troublesome and uneasie to them. And the Younger growing pert and refractory begin to slight and contemn the Elder. Hence it is that the Younger looking upon themselves to be hated and cur[illegible]de-

cline and ſtomach their admonitions. The Elder again, being fond of Superiority, are jealous of their Brothers Advancement, as though it tended to leſſen them. Therefore, as we judge of a kindneſs, that it ought to be valued more by the party obliged than him who beſtows it; ſo, if the Elder would be perſuaded to ſet leſs by his Seniority, and the Younger to Eſteem it more, there would be no ſupercilious ſlighting, and contemptuous carriage betwixt them. But, in regard it is fitting the Elder ſhould take care of them, lead and inſtruct them, and the Younger reſpect, obſerve and follow them; it is likewiſe convenient that the Elder's care ſhould carry more of familiarity in it, and that he act more by perſuation than Command, being readier to expreſs much ſatisfaction, and to applaud his Brother when he does well, than to reprove and chaſtiſe him for his Faults. Now the Younger's imitation ſhould be free from ſuch thing as angry ſtriving. For unprejudiced endeavours in following another ſpeak the eſteem of a Friend & admirer, the other the envy of an Antagoniſt. Whence it is that thoſe, who out of love to Vertue, deſire to be like their Brother, are beloved, but thoſe again who out of a ſtomaching Ambition, contend to be equal with them, meet with anſwerable uſage. But above all other reſpects due from the Younger to the Elder, that of obſervance is moſt commendable, and occaſions the return of a ſtrong affection and equal regard. Such was the obſequious Behaviour of *Cato* to his elder Brother *Capio* all along from their Childhood, that when they came to be Men, he was ſo much overcome with his humble and excellent diſpoſition, that his meek ſilence, and attentive obedience begot in him ſuch a reverence towards him, that he neither ſpake nor did any thing material without him. It is recorded, that when *Capio* had ſealed ſome writing of Depoſitions, and his Brother coming in was againſt it, he called for the Writing and took off his Seal, without ſo much as asking *Cato* why he did ſuſpect the teſtimony. The reverence that *Epicurus*'s Brothers ſhew'd him was likewiſe remarkable, that which his affectionate care merited from them, who, as in other things, ſo

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eſpecially were they influenc'd by him in the way of his Philoſophy, that they begun betimes to entertain a high Opinion of his Accompliſhments, and to declare that there was never a wiſer Man heard of than *Epicurus*. If they erred, yet we may here obſerve the obliging behaviour of *Epicurus*, and the return of their paſſionate Reſpects to him. And amongſt later Philoſophers *Apollonius* the Peripatetick convinced him that ſaid Honour was incommunicable; by raiſing his younger Brother *Potion* to a higher degree of Eminency than himſelf. Amongſt all the good Things I am bound to Fortune for, I have that of a kind and affectionate Brother *Timon*, which can't be unknown to any who have converſed with me, and eſpecially thoſe of my own Family. There are yet other diſturbances that Brothers near the ſame Age ought to be warned of; they are but ſmall indeed at preſent, but they are frequent and leave a laſting grudge, ſuch as makes them ready upon all occaſions, to fret and exaſperate one another, and conclude at laſt in implacable hatred and malice. For, having once begun to fall out in their Sports, and to differ about little things, *viz.* the feeding and fighting of Cocks and other Fowl, the exerciſes of Children, the hunting of Dogs, the racing of Horſes; it comes to paſs that they have no Government of themſelves in greater Matters, nor the power to reſtrain a Proud and contentious Humour. So the great Men among the *Grecians*, in our time, diſagreeing about the buſineſs of Players and Muſicians, afterward about the Bath in *Edepſus*, and again about Rooms of Entertainment, from contending and oppoſing one another about Places, cutting and turning Water-courſes, they were grown ſo fierce and mad againſt one another, that they were diſpoſſeſs'd of all their Goods by a Tyrant, reduced to extream Poverty, and put to very hard Shifts. In a word, ſo miſerably alter'd from themſelves, that there was nothing of the ſame, but their inveterate hatred remaining in them. Wherefore there is no ſmall care to be taken by Brothers in ſubduing their Paſſions, and preventing Quarrels about ſmall matters; Yielding ra-

ther for peace ſake, and taking greater pleaſure in indulging them, croſſing and conquering one anothers Humours. For the Ancients accounted the *Cadmean* Victory no otherwiſe than the worſt and baſeſt of Victories among the Brothers at *Thebes*. But you will ſay, are their not ſome things wherein Men of mild and quiet diſpoſitions may have occaſion to diſſent from others? There are doubtleſs, but then theſe muſt take care that the main difference be betwixt the things themſelves, and that their Paſſions be not too much concerned. But they muſt rather have a regard to Juſtice, and as ſoon as they have refer'd the Controverſie to arbitriment, immediately to diſcharge their [illegible] it, for fear too much ruminating leave a deep [illegible] of it in the mind, and render it hard to be [illegible] The *Pythagorians* were imitable for this, who thought nearer related than by meer common Diſcipline and Education, if at any time in a paſſion, they broke out into opprobrious Language before the Sun ſet, gave one another their Hands, and with them a diſcharge from all Injuries, and ſo with a mutual ſalutation concluded Friends. For as a Feaver attended an inflamed ſore, threatens no great danger to the Body, but if the ſore being heal'd, the Fever ſtays, it appears then to be a diſtemper, and to have ſome deeper cauſe; ſo when amongſt Brothers upon the ending of a difference, all diſcord ceaſes betwixt them, it is an argument that the cauſe lay in the Matter of difference only; but if the diſcord ſurvive the deciſion of the Controverſie, it is plain that the pretended matter ſerved only for a falſe ſcar, drawn over on purpoſe to hide the cauſe of an incurable wound. It is worth the while at preſent to hear an account of a diſpute between two foreign Brothers, not concerning a little patch of Land, nor a few Servants, or Cattle, but no leſs then the Kingdom of *Perſia*. When *Darius* was dead, ſome were for *Ariamenes*'s ſucceeding to the Crown as being eldeſt Son, others were for *Xerxes*, who was born to *Darius* of *Atoſſa* the Daughter of *Cyrus*, in the time of his Reign over *Perſia*. *Ariamenes* therefore went to *Media* in no hoſtile poſture, but very peaceably

to here the matter determin'd. *Xerxes* being there, uſed the Majeſty and Power of a King. But when his Brother was come, he laid down his Crown and other Royal Ornaments, went and meeting greeted him. And having ſent him preſents, gave a charge to his Servants to deliver them with theſe words. With theſe Preſents your Brother *Xerxes* expreſſes the Honour he has for you and if by the judgment and ſuffrage of the *Perſians* I be declared King, I place you next to my ſelf. *Ariamenes* replied, I accept your Gifts, but preſume the Kingdom of *Perſia* to be my right. Yet for all my younger Brethren I ſhall have an Honour, and for *Xerxes* in the firſt place: The day of determining who ſhould Reign being come, the *Perſians* made *Artabanus* Brother to *Darius* Judge. *Xerxes* excepting againſt him, confiding moſt in the Multitude. His Mother *Atoſſa* reproved him ſaying, Why Son, are you ſo ſhy of *Artabanus* your Uncle, and one of the beſt Men amongſt the *Perſians*? And why ſhould you dread the Tryal, where the worſt you can fear is to be next the Throne, and to be called the King of *Perſia*'s Brother? *Xerxes* at length ſubmitting, after ſome debate *Artabanus* adjudged the Kingdom to *Xerxes*. *Ariamenes* preſently ſtarted up, and went and ſhew'd obeiſance to his Brother, and taking him by the Hand, placed him in the Throne. And from that time being placed himſelf by *Xerxes* next in the Kingdom, he continued the ſame affection to him, inſomuch that for his Brother's Honour, ingaging himſelf in a Naval Fight at *Salamina*, he was killed there. And this may ſerve for a clear and unqueſtionable inſtance of true kindneſs and greatneſs of Mind. But *Antiochus*'s reſtleſs Ambition after a Crown was as much to be condemned. Such it was, that nothing could be more admired at him, than that it ſhould not totally extinguiſh natural Affection and deſtroy the Love of a Brother. He went to War with his Brother *Seleucus* for the Kingdom, himſelf being the younger Brother, and having the Aſſiſtance of his Mother. In the durance of which War *Seleucus* joyns Battle with the *Galatians*, and is defeated; being not heard of for a time, is ſuppoſed to be ſlain, his

whole Army being ſlaughter'd by the Enemy. *Antiochus* underſtanding it, put off his Purple, and went into Mourning, cauſed his Palace to be ſhut up, and retired to lament the Death of his Brother. But within a ſhort time after, hearing that his brother was ſafe and raiſing new Forces; he went and offer'd Sacrifices for joy, and commanded his Subjects to do the like, and to Crown themſelves with Garlands. But the *Athenians*, though they made a ridiculous ſtory about a falling out amongſt the Deities, compenſated for the abſurdity pretty well in ſtriking out the ſecond day of their month *Boedromion*, becauſe upon that day *Neptune* and *Minerva* were at variance. And why ſhould not we cancel out of our Memories, as an unhappy day, and no more to be ſpoken of, that wherein we have differ'd with any of our Family or Relations? but rather, far be it from us, that the Feuds of that day ſhould bury the memory of all that happier time, wherein we were educated and converſed together. For, except Nature has beſtowed thoſe Vertues of Meekneſs and Patience upon us in vain and to no purpoſe; we have certainly the greateſt reaſon to exerciſe them towards our intimate Friends and Kindred. Now the acknowledgments of the Offender and the begging pardon for the Crime expreſſes a kind and amicable Nature no leſs, then the remitting of it. Wherefore it is not for us to ſlight the anger of thoſe, whom we have incenſed through our Folly neither ſhould they be ſo implacable as to refuſe an humble ſubmiſſion; but rather, where we have done the wrong, we ſhould endeavour to prevent diſtaſte by the earlieſt and humbleſt acknowledgments and impetrations of Pardon, and where we have received any, to be as ready and free in the forgiving of it. *Euclides*, *Socrates*'s Auditor, was famous in the Schools for his mild return to his raving Brother, whom hearing bellow out threats againſt him after this manner; Let me periſh if I be not revenged on you, he anſwered, And me periſh, if I don't prevail with you to deſiſt from this Paſſion, and that we may be as good Friends as ever we were. This *Euclides* ſpake; but what King *Eumenes* did was

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an act of meekneſs ſeldom to be paralell'd, but never yet outdone. For *Perſeus* King of *Macedon*, being his great Enemy, had engaged ſome Perſons to attempt the killing him. In order to which barbarous fact they lay in wait for him about *Delphos*, and when they perceived him going from the Sea toward the Oracle, came behind him and ſet upon him with great Stones, wounding him in the Head and Neck, till reeling with his hurt, he fell down, and was ſuppoſed dead. The rumour of this action diſperſed every way, and ſome Friends and Servants of his coming to *Pergamus*, who were the amazed Spectators of the ſuppoſed Murther, brought the News. Whereupon *Attalus*, *Eumenes*'s eldeſt Brother, a well temper'd Man, and one that had ſhew'd the greateſt Affection and Reſpects to his Brother, was proclaim'd King, and not only aſſum'd the Crown, but married his deceaſed Brother's Queen *Stratonica*. But intelligence coming a while after that *Eumenes* was alive, and coming home, he preſently laid aſide the Crown, and putting on his uſual habiliments, went with the reſt of the Guard to meet and attend him. *Eumenes* received him with the moſt affectionate Embrace; ſaluted the Queen with honourable Reſpects and much Indearment. And not long after at his Death he was ſo free from Paſſion or Jealouſie againſt his Brother, that he bequeathed to him both his Crown and his Queen. The return of *Attalus* to his Brothers kindneſs was ingenuous and very remarkable: For, after his Brothers death, he took no care to advance his own Children, though he had many, but provided eſpecially for the Education of *Eumenes*'s Son, and when he came to Age, placed the Crown upon his Head and ſaluted him with the Title of King. But *Cambyſes* being diſturb'd only with a Dream that his Brother was like to Reign over *Aſia*, without any inquiry after farther Evidence or ground for his Jealouſie, cauſed him to be put to Death. Whereupon the Succeſſion went out of *Cyrus*'s Family into the Line of *Darius*. One who underſtood himſelf better than to fear the communicating his Affairs not only to his Brothers but his Friends

Again, this Rule is to be obſerved, that when ever any difference happens betwixt Brothers, during the time of ſtrangeneſs, eſpecially, they hold a correſpondence with one anothers Friends, but by all means avoid their Enemies. The *Cretians* are herein very obſervable, who being accuſtom'd to frequent Skirmiſhes and Fights, as ſoon as they were over, were reconciled and went together. And that was it which they commonly called a *Syncretiſm.* For there are ſome who like Waters running amongſt incontiguous and looſe Grounds, overthrow all Familiarity and Friendſhip; Enemies to both Parties, but eſpecially bent upon the ruining of him, whoſe weakneſs expoſes him moſt to danger. For every ſincere ſubſtantial Friend joyns in affection with one that approves himſelf ſuch to him. And you ſhall obſerve on the other hand, the moſt inveterate and pernicious Enemy to contribute the poiſon of his ill nature, and do all he can to heighten the Paſſion of an angry Brother. Therefore as the Cat, in *Eſop*, out of pretended kindneſs asked the ſick Hen how ſhe did, ſhe anſwering, the better if you were further off; after the ſame manner one would anſwer an Incendiary, that throws in words to breed Diſcord, and to that end prys into things that are not to be ſpoken of; thus, I ſay, ſuch a one would be anſwer'd, I have no controverſie with my Brother nor he with me, and therefore that we may not, we are reſolved to hearken to no ſuch *Sycophants* as you are. I can't underſtand why, ſeeing it is commonly held convenient for thoſe who have tender Eyes and a weak Sight to ſhun thoſe Objects that are apt to make a ſtrong Reflection; the Rule ſhould not hold good in Morals; and thoſe whom we would imagine Sick of the trouble of fraternal Quarrels and Contentions, ſhould rather ſeem to take pleaſure in them, whilſt they voluntarily meet the Vexation. How much more a prudential Courſe would they take in avoiding their Enemies, and rather converſing with their Relations and Friends, where they may diſcover their grievance. But ſome are of that ſcrupulous Opinion, that Brothers walking together muſt not ſuffer a Stone to lie in the way be-

betwixt them. But they are very much concerned if a Dog happen to run betwixt them; and many ſuch things being look'd upon as ominous, diſcompoſe and terrifie them. Whereas none of them all any way tends to the breaking of Friendſhip, or the cauſing of Diſſention; but that which they are leaſt aware of, Men of ſnarling Diſpoſitions, baſe Detractors, and Inſtigators of Miſchief, theſe whom they improvidently admit into their Society, are the things that do them the greateſt hurt. Therefore this diſcourſe ſuggeſting one thing after another, *Theophraſtus* ſpoke well, if there ought to be all things common amongſt Friends, why ſhould not the beſt of thoſe things, their Friends themſelves be communicated? And this is advice that can't be too ſoon tender'd to Brethren, for their ſeparate Acquaintance and Converſation conduces to the eſtranging them from one another. For thoſe who affect divers Friends will be apt to delight in them ſo much as to emulate them, and will therefore be eaſily drawn and perſwaded by them; for Friendſhips have their diſtinctive Marks and Manners, and there is no greater argument of a different Genius and Diſpoſition, than the choice of different Friends. Wherefore neither the common Table, nor the common Recreations, nor any other ſort of Intimacy comprehends ſo much of Amity betwixt Brothers, as to be united in their Intereſts, and to have the ſame common Friends and Enemies; for ordinary Friendſhip ſuffers neither Calumnies nor Claſhings, but if there be any anger or diſcontent, honeſt and impartial Friends make an end of it. For as Tin unites and ſolders up broken Braſs, being put to the ends and attemper'd to the nature of the broken pieces; ſo it is the part of a Friend betwixt two Brothers, to ſute and accommodate himſelf to the humours of both, that he may confirm and ſecure their Friendſhip. But thoſe of different and uncomplying Tempers are like improper Notes in Muſick, that ſerve only to ſpoil the Conſort, and offend the Ear with a harſh noiſe. 'Tis a queſtion therefore whether *Heſiod* was in the right or no when he ſaid,

Let not thy Friend become thy Brother's Peer.

For one of an even Behaviour, that freely communicates himſelf between both, his intereſt in both may contract a firm and happy tie and engagement of Love between Brothers. But *Heſiod* it ſeems, ſpoke of thoſe he ſuſpected, *viz.* the greateſt part, and the worſe ſort of Friends, Men of envious and ſelfiſh Deſigns. Such Friends he is wiſe who avoids, though in the mean time he divide his Kindneſs equally between a true Friend and a Brother. With this reſerve always, that the Brother have the Preference to Magiſtracy, the management of publick Affairs; that he have the greater Reſpect ſhewn him in Invitations, and in contracting Acquaintance with great Perſons; and in any thing that looks Honourable and Great in the Eyes of the People, that the Preheminence be given to Nature; for in theſe Inſtances to prefer a Friend, does him not ſo much Credit, as that baſe and unworthy Action of leſſening and ſlighting a Brother does the vilifying Brother diſgrace, but ſeveral have given their Opinions in this thing. That of *Menander* is very well,

Kindneſs contemn'd inflames the friendly Heart
With rougher Paſſions. ———

Which may remind Brothers to preſerve a tender regard to one another, and not to preſume, that Nature will overcome all their Slights and Diſdain. A Horſe naturally loves a Man, and a Dog his Maſter, but, if they are neglected in what is fitting and neceſſary for them, they will grow ſtrange and unmanageable. The Body that is ſo intimately united to the Soul, if the Soul ſuſpend a careful influence from it, 'twill not be forward to aſſiſt it in its operations, it may rather ſpoil and croſs them. Now as the kind Regards of Brother to Brother are highly commendable, ſo may they be expreſs'd to the greater advantage, when he confines them not wholly to his Perſon, but pays them as occaſion ſerves, rather by reflection, *viz.* to his Kindred, and ſuch as retain to him. When he maintains a kind and complaiſant Humour amidſt all contingences, when he obliges

liges the ſervile part of the Family with a courteous and affable Carriage, when he is grateful to the Phyſician and good Friends, for the ſafe Recovery of his Brother, and is ready to go upon any Expedition or Service for him. Again, that he have the higheſt eſteem and honour for his Brothers Wife. That he ſadly repent and condole her Sufferings, and equally endeavour to mitigate her Paſſion. If ſhe have a little offended, to intercede and ſue for her Peace. And if there have been any private difference between himſelf and his Brother, to make his complaint before her in order to a Reconcilement. But eſpecially to be much troubled at his ſingle State, or if he be Married at the want of Children. If not Married, to follow him with Arguments and Perſwaſions, to teaſe him with Rebukes and Reproaches, and to do every thing that may incline him to enter into a conjugal State. When he has Children to expreſs his Affection and Reſpects to them both with the greater ardency. To love the Children equally with his own, but to be more favourable and indulgent to them, leaſt having committed ſome of their youthful Faults, for fear of their Parents anger, they run away and contract naughty Acquaintance; and that therefore, when they come into their Parents preſence, they may there meet with mild and tender Admonitions, the beſt refuge they could have eſcaped to. So *Plato* reclaim'd his Nephew *Speuſippus* that was far gone in Idleneſs and Debauchery, the young man impatient of his Parents reprehenſions, ran away from them, who were more impatient of his Extravagancies. His Uncle expreſſed nothing of diſturbance at all this, but continued calm and free from Paſſion; whereupon *Speuſippus* was ſeized with an extraordinary ſhame, and from that time became an admirer of both his Uncle and his Philoſophy: Many of *Plato*'s Friends blamed him that he had not inſtructed the youth; he made anſwer that he inſtructed him by his Life and Converſation, from which he might learn, if he pleaſed, the difference betwixt ill an vertuous Actions. The Father of *Alevas* the *Theſſalian* looking upon his Son to be of a fierce and

injurious Nature, kept him under with a great deal of ſeverity, but his Uncle received him with as great kindneſs. When therefore the *Theſſalians* ſent ſome Beans to the Oracle at *Delphos*, to enquire by them who ſhould be their King, his Uncle ſtole in one bean privately in the Name of *Alevas*; the Prieſteſs anſwered from the Oracle, that *Alevas* ſhould be King. His Father being ſurprized, averr'd, that there was never a Bean thrown in for *Alevas*, that he knew of; at laſt all concluded that ſome miſtake was committed in putting down the names, whereupon they ſent again to enquire of the Oracle. The Prieſteſs confirming her firſt words, anſwered,

I ſay (that you no further trouble me)
The ruddy youth Son to Archidice.

Thus *Alevas* was by the Oracle, thro' his Uncle's kind Policy, declared King, by which means he ſurmounted all his Anceſtors, and advanced his Family into a ſplendid condition. For 'tis Prudence in a Brother when he beholds with Joy the brave and worthy Actions of his Nephews, growing great and honourable by their own Deſerts, to prompt and encourage them on by Congratulation and Applauſe. For to praiſe his own Son may be abſurd and offenſive, but to commend the good Actions of a Brothers Son, is an excellent thing, and that which proceeds from no ſelf-intereſt; nor any other Principle, but a true Veneration to Vertue. Now the very Name of brother (*Adelphus*, one that comes out of the ſame Womb) intimates that mutual Benevolence and Friendſhip that ought to be between them; beſides, that we have a Preſident from thoſe that are of a ſublimer Make and Nature than our ſelves. *Hercules*, who was the Father of Sixty eight Sons, had a Brothers Son that was as dear to him as any one of his own, and even to this time *Hercules* and his Nephew *Jolaus* have in many places one common Altar betwixt them, and ſhare in the ſame Adorations. He is called literally, *Hercules*'s Aſſiſtant, but when his Brother *Iphiclus* was ſlain in a Battle at *Lacedæmon*, in a Paſſion he left *Peloponneſſus*, and *Leucothea*, her Siſter being dead, took the

the Infant, nurſed him up, and conſecrated him with her ſelf amongſt the Deities, from whence the *Roman* Matrons, upon the Feſtivals of *Leucothea* (whom they call alſo *Matuta*) have a cuſtom inſtead of their own, during the time of the Feſtival, to nurſe their Siſters Children.

Wherefore the *Pythian* Prieſteſs now ceaſes to deliver her *Oracles* in Verſe.

Tranſlated from the Greek, *by* John Philips, *Gent.*

YOU ſpun out the Night, *Philinus* till it was late, or rather early, in giving the Strangers a full ſight of all the Conſecrated rarities; ſo that I was quite tyr'd with waiting longer for your Society. Therefore we walk'd ſlowly along, talking and diſcourſing, *O Baſilocles*, Sowing and Reaping by the way, like *Spartans* in Fight, ſuch ſharp and hot diſputes as offer'd themſelves, and bloſſom'd forth upon the way. Shall we then, *Baſilocles*, call ſome one of thoſe that were preſent, or wilt thou be ſo kind to tell us what were the Diſcourſes, and who were the Diſputants? *Philinus*——That, *Baſilocles*, muſt be my buſineſs to do: For thou wilt hardly meet with any one elſe in the City able to ſerve thee; for we ſaw moſt of the reſt aſcending with the Stranger up the *Koryciun Lycuria*; for this ſame Stranger is not only covetous of ſeeing what may be ſeen, but wonderfully civil and genteel, and beſides a great Lover of Science, and ſtudious to Learn. But theſe are not the only exerciſes which are to be admir'd in him: He is a Perſon modeſt, yet facetious, ſmart and prudent in Diſpute, void of all Paſſion and Contumacies in his Anſwers; in ſhort, you will ſay of him at firſt ſight, that he is the Son of a vertuous Parent. For didſt thou not know *Diogenianus*, a moſt excellent Perſon? *Baſil.* I have not ſeen

him; *Philinus*, but many report ſeveral things of the young Gentlemen, much like to what you ſay. But, pray now, what was the beginning of theſe diſcourſes, upon what occaſion did they ariſe? *Philin.* The Interpreters of the ſacred Myſteries, acted without any regard to us, who deſir'd 'em to contract their Relation into as few words as might be, and to paſs by the moſt part of the Inſcriptions; but the Stranger was but indifferently taken with the form and workmanſhip of the Statues, being one, as it appear'd, who had already been a Spectator of many rare Pieces of Curioſity. He admir'd the beautiful colour of the Braſs, not foul and ruſty, but ſhining with a Tincture of *Azure*: What, ſaid he, was it any certain mixture and compoſition of the Ancient Artiſts in Braſs? For *Corinthian* Braſs receiv'd its Luſture, not from Art, but by chance, as when a Fire has devour'd ſome Houſe, wherein there was both Gold and Silver, but of Braſs the greater plenty; which being intermix'd and melted into one Maſs, derives its name from the Braſs, of which there was the greater quantity. Then *Theo* interpoſing, but we, ſaid he, have heard another more remarkable reaſon then this: As how an Artiſt in Braſs, happening at *Corinth*, upon a Cheſt full of Gold, and fearing to have it divulg'd, cut the Gold into ſmall Pieces, and mix'd it by degrees with the Braſs, till he found that the more noble mettle gave a more then uſual Luſtre to the baſer, and ſo transform'd it; that he ſold at a great rate, the unknown mixture, that was highly admir'd for its Beauty and Colour; but I believe both the one and the other to be fabulous. What then, ſaid *Diogenianus*, do you believe to be the cauſe of this extraordinary Colour in the Braſs? To whom *Theo*, ſeeing, ſaid he, that of thoſe firſt and moſt natural Elements, which are and ever will be, that is to ſay, Fire, Air, Earth and Water, there is none that approaches ſo near to the nature of Braſs, or that ſo cloſely environs it as Air alone, we have moſt reaſon to believe that the Air occaſions it, and that from thence proceeds the difference which it diſplays from other Mettals, in regard they always encloſe or are

enclos'd the one by the other; a thing commonly notorious, e'en before *Theogenes* was born, as the Comick Poet ſeems to intimate.

But would you know by what natural Quality, or by what virtual Power, this ſame Air thus colours the Braſs, being toucht and ſurrounded by it? Yes, ſaid *Diogenianus*, and ſo would I dear Son, reply'd the worthy *Theo*. Firſt then let us endeavour altogether with ſubmiſſion to your good Pleaſure, ſaid the firſt Propounder, to find out the reaſon, wherefore of all moiſtures Oyl covers Braſs with Ruſt? For it cannot be imagin'd, that Oyl of it ſelf cauſes that defilement, if when firſt laid on it were clean and pure. By no means, ſaid the young Gentleman, in regard the effect ſeems to proceed from another cauſe; for the ruſt appears through the Oyl, which is thin, pure and tranſparent, whereas it is clouded by other more thick and muddy Liquors, and ſo is not able to ſhew it ſelf. 'Tis well ſaid Son, reply'd the other, and truly; but hear however, and then conſider the Reaſon which *Ariſtotle* produces. I am ready, return'd the young Gentleman. He ſays then, anſwer'd the other, that the Ruſt inſenſibly penetrates and dilates it ſelf through other Liquids; as being of parts unequal, and of a thin ſubſtance, but that it grows to a conſiſtency, and is as it were incorporated by the more ſolid ſubſtance of the Oyl. Now if we could but ſuppoſe how this might be done, we ſhould not want a Charm to lull this doubt a ſleep. To which, when we had made our acknowledgment that he had ſpoken truth. And beſought him to proceed, he told us, that the Air of the City of *Delphos* being heavy, compacted, thick and forcible, by reaſon of the reflection and reſiſtency of the adjacent Mountains, and beſides that, ſharp and cutting, as appears by the eager Stomachs and ſwift digeſtion of the Inhabitants, that ſame keen and ſubtle part of the Air fetches out of the Body, the groſſer and more Terreſtrial parts of the Braſs, which afterwards it ſtops and coagulates by its own denſity, e'er it can get forth; by which means the Ruſt abounding in quantity, gives that peculiar grain and luſtre to

the Superficies: Which inductive Argument, when we approv'd, the Stranger declar'd his Opinion, that there needed no more than one of thoſe ſuppoſitions to clear the doubt; for, ſaid he, that Tenuity or Subtilty ſeems to be in ſome meaſure contrary to that thickneſs ſuppos'd to be in the Air, and therefore there is no reaſon to ſuppoſe it; for that the Braſs as it grows old, of it ſelf exhales and ſends forth that ruſt, which afterwards being ſtop'd and fix'd by the thickneſs of the Air becomes apparent by reaſon of its quantity. Then *Theo* replying, and what hinders, ſaid he, but that the ſame thing may be thin and thick both together, like the Woofs of Silk or fine Linnen? Of which *Homer*,

——— *Thin was the Stuff,*
Yet liquid Oyl ran o'er the tiſſu'd Woofe.

Intimating the extream fineneſs of the Texture, yet ſo cloſe woven that it would not ſuffer Oyl to paſs through it. In like manner may we make uſe of the ſubtilty of the Air, not only to ſcour the Braſs, and fetch the Ruſt out of it; but alſo to render the colour more pleaſing and more azure-like, by intermixing light and ſplendor amidſt the Blew.

This ſaid, after a ſhort ſilence, the Doctors in ſtory began again to cite certain words of an antient Oracle in Verſe, which, as it ſeem'd to me, pointed at the Soveraignty of *Ægon* King of *Argos*. I have often wonder'd, ſaid *Diogenianus*, at the meanneſs and ill contriv'd hobling of the Verſes, which convey'd the ancient Oracles into the World: And yet *Apollo* is call'd the chief of the Muſes; whom it therefore behov'd to take no leſs care of Elegancy and Beauty in Stile and Language, than of the Voice, and manner of Singing. Beſides, that he muſt needs be thought to ſurpaſs in a high degree, either *Homer* or *Heſiod* in Poetic Skill. Nevertheleſs we find ſeveral of the Oracles Lame and Erroneous, as well in reference to the meaſure as to the words. Upon which the Poet *Serapio*, newly come from *Athens*, being then in Company, do you believe, ſaid he, that thoſe Verſes were compos'd by *Apollo*? Let us acknowledge what you alledge,

alledge, that they come ſhort of the Beauty and Elegancy which adorn the Writings of *Homer* and *Heſiod*; we will not make uſe of 'em as examples of neatneſs and curioſity, but let us correct our Judgment anticipated and foreſtal'd by evil Cuſtom. To whom *Boethus* (the Perſon whom you know lately gone over to the Camp of *Epicurus*) have you not heard the Story of *Pauſon* the Painter? Not I, reply'd *Serapio*. 'Tis worth your attention, anſwered *Boethus*. He having contracted to paint a Horſe wallowing upon his Back, drew the Horſe galloping at full ſpeed. At which when the Perſon that had agreed with him ſeem'd to be not a little diſpleas'd, *Pauſon* fell a laughing, and turn'd the Picture upſide downward, by which means the poſture was quite altered; and the Horſe that ſeem'd to run before, lay tumbling now upon the Ground. This frequently happens to Propoſitions when they are once inverted; for ſome will deny the Oracles to be Elegant, becauſe they come from *Apollo*; others will deny *Apollo* to be their Author, becauſe of their rude and ſhapeleſs Compoſure. For the one is dubious and uncertain; but this is manifeſt, that the Verſes wherein the Oracles are generally delivered, are no way laboriouſly Studied. Nor can I appeal to a better Judge than your ſelf, whoſe Compoſitions and Poems are not only written ſo gravely and Philoſophically; but for Invention and Elegancy, more like to thoſe of *Homer* and *Heſiod*, then the homely *Pythian* Raptures.

To whom *Serapio*: We labour *Boethus*, ſaid he, under the diſtemper'd Sences; both of Sight and Hearing, being accuſtom'd through niceneſs and delicacy, to eſteem and call that Elegant which moſt delights, and perhaps we may find fault with the *Pythian* Prieſteſs, becauſe ſhe does not warble ſo charmingly as the fair Lyrick Songſtreſs *Glauca*; or elſe becauſe ſhe does not perfume her ſelf with precious Odours, or appear in rich and gaudy Habit. And ſome may miſlike her becauſe ſhe burns for Incenſe, rather Barly-Meal, and Laurel, than *Laudanum* and *Cinnamon*. Do you not ſee, ſome one will ſay, what a Grace there is in *Sappho*'s Meaſures, and how they delight and tickle the Ears and Fancy of the Hearers?

rers? Whereas the *Sybil* with her frantick *Grimaces*, uttering Sentences altogether thoughtful and ſerious, neither fucus'd nor perfum'd, continues her Voice a thouſand Years by the favour of the Deity that ſpeaks within her. *Pindar* therefore tells us, that *Cadmus* heard from Heav'n a ſort of Muſick that was neither lofty nor ſoft, nor ſhatter'd into trills and diviſions; for ſevere Holineſs will not admit the allurements of Pleaſure, that was for the moſt part thrown down with Muſic in the world, and firſt flow'd, as it appears, into the Ears of Men.

Serapio thus concluding, *Theo* with a Smile proceeding, *Serapio*, ſaid he, has not forgot his wonted Cuſtom of taking any opportunity to diſcourſe of Pleaſure. But we, *Boethus*, believe not theſe Prophetic Verſes to be the Compoſitions of *Apollo*, becauſe they are worſe than *Homer*'s; but that he ſupply'd the Principle of motion, as every one of the Propheteſſes was diſpos'd to receive his Inſpiration. For if the Oracles were to be ſet down in Writing, not verbially to be pronounc'd, ſurely we ſhould not find fault with the Hand, and deny it to be *Apollo*'s, becauſe the Letters were not ſo fairly written as in the Epiſtles of Kings. For neither the Voice nor the ſound, nor the Word, nor the Meeter procecded from God, but from the Woman. God only preſents the viſions, and kindles in the Soul a Light to diſcover future Events; which is call'd *Divine Inſpiration*. But in ſhort, I find it is a hard matter to eſcape the Hands of *Epicurus*'s Prieſts (of which number I perceive you are) ſince you reprove the ancient *Sybils*, for making bad Verſes, and the modern Propheteſſes for delivering the Oracles in Proſe and vulgar Language; ſo that both are in danger of being by you call'd to an account for their lame and miſtaken Diſticks. But then *Diogenianus*, I beſeech ye, ſaid he, in the name of all the Gods, be ſerious with us; unriddle this Queſtion, and explain this Myſtery unto us, which is now grown almoſt Epidemical. For indeed there is hardly any perſon that does not with an extream curioſity ſearch after the Reaſon, wherefore the *Pythian* Oracle ceaſes to make uſe of either Numbers and Verſe? Hold Son, ſaid *Theo*, we ſhall diſ-

oblige

oblige our Hiſtorical Directors by taking their Province out of their Hands. Firſt, ſuffer them to make an end, and then at leiſure we'll go on with what you pleaſe.

Thus walking along, we were by this time got as far as the Statue of *Hiero* the Tyrant, when the Stranger already a moſt Learned Hiſtorian, yet out of his complaiſant and affable diſpoſition, attentively lien'd to the preſent Relations. But then among other things, hearing how that one of the Brazen Pillars that ſupported the ſaid ſtatue of *Hiero* fell of it ſelf, the ſame day that the Tyrant dy'd at *Saracuſe*, he began to admire the accident; thereupon at the ſame time I call'd to mind ſeveral other Examples of the like nature; as that of *Hiero* the *Spartan*; the Eyes of whoſe Statue fell out of the Head of it, the day before he was ſlain at the Battle of *Leuctra*. How the two Stars vaniſh'd, which *Lyſander* offer'd and conſecrattd to the Gods, after the Naval Engagement, near *Ægos Potamos*, and how there ſprung of a ſudden from his Statue of Stone, ſuch a multitude of thorny Buſhes and Weeds as cover'd all his Face. How when thoſe Calamities and Misfortunes befel the *Athenians* in *Scicily*, the Golden Dates dropt from the Palm-tree, and the Ravens with their Beaks peck'd holes in the Shield of *Pallas*. How the Crown of the *Gnidians* which *Philomelus*, the Tyrant of the *Phocians*, gave *Pharſalia*, a Female Dancer of *Galliards*, was the occaſion of her Death. For paſſing out of *Greece* into *Italy*, one day as ſhe was playing and dancing in the Temple of *Apollo*, in the City of *Metapont*, having that Crown upon her Head, the young Men of the place falling upon her, and fighting one among another for lucre of the Gold, tore the Caper-cutting Damſel in pieces. Now though *Ariſtotle* was wont to ſay, that *Homer* only compos'd Names and Terms that had motion, by reaſon of the vigour and vivacity of his Expreſſions; for my part I am apt to believe that the offerings made in this City of Statues, and conſecrated Preſents ſimpathize with Divine Providence, and move themſelves joyntly to foretel and ſignifie future Events; and that no part of all thoſe ſacred donatives is void of Senſe, but that every part is full of the Deity. 'Tis

'Tis very probable, anſwer'd *Boethus*, for to tell you truth, we do not think it ſufficient to encloſe the Divinity every Month in a Mortal Body, unleſs we incorporate him with every Stone and lump of Braſs; as if Fortune and Chance were not ſufficient artiſts to bring about ſuch accidents and events. Say ye ſo then, ſaid I, ſeems it to you that theſe things happen accidently, and by hap-hazard; and is it likely that your Atoms never ſeperate never move or encline this or that way either before or after, but juſt in that nick of time when any of thoſe conſecrated Deodands have ſome thing to preſage in reference to their ſeveral Conſecrators, either fore the better or the worſe? Shall *Epicurus* avail thee by his Writings and his Sayings, which he wrote or utter'd above three hundred years ago, and ſhall the Deity, unleſs he crowd himſelf into all Subſtances, and blend himſelf with all Corporeal Beings, not be allow'd a competent Author of the Principles of Motion and affection? This was the reply I made *Boethus*, and the ſame anſwer I gave him touching the *Sybill*'s Verſes; for when we drew near that part of the Rock which joins to the Senate-houſe; which by common Fame was the Seat of the firſt *Sybil* that came from the City of *Helicon*, where ſhe was bread by the Muſes (tho others affirm that ſhe fixt her ſelf at *Maleo*; and that ſhe was the daughter of *Lamia*, the daughter of *Neptune*) *Serapio* made mention of certain Verſes of hers, wherein ſhe had extoll'd her ſelf as one that ſhould never ceaſe to Propheſie even after her death; for that, after her deceaſe ſhe ſhould make her abode in the Orb of the Moon, being Metamorphos'd into the face of that Planet, that her Voice and Prognoſtications ſhould be always heard in the Air, intermixt with the Wind, and by them driven about from place to place, and that from her Body ſhould ſpring various Plants, Herbs and Fruits to feed the ſacred Victims, which ſhould have ſundry Forms and Qualities in their Entrails, whereby Men ſhould be able to foretel all manner of Events to come. At which when *Boethus* laught out-right, *Zous* replyed, that though the *Sybils* vain-glory ſeem'd altogether fabulous, yet the Subverſions of ſeveral *Grecian* Cities, Tranſmigrations of the

the Inhabitants, ſeveral invaſions of *Barbarian* Armies, the deſtructions of Kingdoms and Principalities, teſtify'd the truth of Antient Propheſies and Predictions. And thoſe modern Accidents that fell out not many years ago in our Memories at *Cuma* and *Puzzuolo*, were they not long before the Predictions and Promiſes of the *Sybill*, which Time, as a Debtor, afterwards diſcharg'd and paid? Such were the breaking forth of kindl'd Fire from the *Sulphurie* Wombs of Mountains, boiling of the Sea, Cities ſo ſwallow'd up, as not to leave behind the leaſt Footſtep of the Ruins where they ſtood. Things hard to be believ'd, much harder to be foretold, unleſs by Divine foreſight.

Then *Boethus*, I would fain know, ſaid he, what accident falls out, which Time does not owe at length to nature? What ſo prodigious or unlook'd for, either by Land or Sea, either in reſpect of Cities or Men, which ſeeming to be foretold, does not naturally come to paſs at one ſeaſon or other, in proceſs of time, according to the Periods of Human Proſperity? So that ſuch a Propheſie, to ſpeak properly, cannot be call'd a *Prediction*, but a bare Speech or Report; or rather a ſcattering or ſowing of words in boundleſs *Infinity*, that have no probability or foundation; with which, as they rore and wander in the Air, Fortune accidentally meets, and muſters together by chance, to correſpond and agree with ſome event. For, in my opinion, there is a great difference between the coming to paſs of what has been ſaid, and the ſaying of what ſhall happen. For the Diſcourſe of things that are not, being already in it ſelf erroneous and faulty, cannot in juſtice, claim the honour of after-credit from a fortuitous accident; nor is it a true ſign that the Prophet foretels of his certain knowledge, becauſe what he ſpoke happen'd to come to paſs, in regard there are an infinite number of accidents, that fall in the courſe of nature, ſuitable to all events. He therefore that conjectures beſt, and whom the common Proverb avers, to be the exacteſt *Diviner*, is he who finds out what ſhall happen hereafter, by tracing the footſteps of future Probabilities. Whereas the *Sybills* and

Enthuſiaſtic Wizards, have only thrown into the capacious abyſs of Time, as into a vaſt and boundleſs Ocean, whole heaps of words and ſentences, comprehending all ſorts of Accidents and Events, of which, though ſome perchance may come to paſs, yet were they falſe when utter'd, though afterwards, if they fell out by chance, they happen'd to be true.

Boethus having thus diſcours'd, *Serapio* reply'd, that *Boethus*, had rightly and judiciouſly argu'd, in reference to curſory predictions, not determinately utter'd, and without good ground. One fairly gueſs'd, that ſuch a Captain ſhould get the Victory, and he won the Field; another cry'd, that ſuch things portended the ſubverſion of ſuch a City, and it was laid in Aſhes. But when the Perſon does not only foretell the Event, but how and when, by what means, and by whom it ſhould come to paſs: This is no hazardous conjecture, but an abſolute demonſtration, and pre-inſpir'd diſcovery of what ſhall come to paſs hereafter, and that too by the determined decree of Fate, long before it comes to paſs. For example, to inſtance the halting of *Ageſilaus*,

Sparta *beware, though thou art fierce and proud,*
Leaſt a lame King thy ancient Glories Cloud;
For then 'twill be thy Fate to undergo
Tedious Turmoils of War, and ſuddain Woe.

Together, with what was Prophecyed concerning the Iſland which the Sea threw up, right againſt *Thera* and *Therafia*, as alſo the prediction of the War between King *Philip* and the *Romans*.

When Trojan *Race ſhall tame* Phœnicians *bold,*
Prodigious Wonders ſhall the World behold;
From burning Seas ſhall Flames immenſe aſcend;
Lightning and Whirle-winds hideous Rocks ſhall rend
From their Foundations, and an Iſland rear,
Dreadful to ſight, and terrible to hear.
In vain ſhall greater ſtrength and valour then
Withſtand the contemn'd force of meaner Men.

Soon after, this Iſland ſhot up out of the Ocean, ſurrounded with Flames and boyling Surges, and then it was that *Hannibal* was overthrown, and the *Carthaginans* were ſubdu'd by the diſtreſs'd and almoſt ruined *Romans*; and that the *Etolians* aſſiſted by the *Romans*, vanquiſh'd *Philip* King of *Macedon*; ſo that it is never to be imagin'd that theſe things were the effects of negligent and careleſs Chance; beſides, that the Series and Train of Events enſuing the Prodigy, clearly demonſtrate the foreknowledge of a prophetick Spirit. The ſame may be ſaid as to that, when the *Romans* were foretold the very time that they ſhould be engag'd with ſeveral Enemies at once; which happen'd when their own Slaves made War upon their Maſters. In all this there was nothing of Conjecture, nothing of blind uncertainty, nor any occaſion to grope in the vaſt obſcurity of Chance for the reaſon of theſe Events; but many Pledges of Experience, that plainly demonſtrate the beaten Paths, and traces the Footſteps of Deſtiny. For certainly there is no Man will believe that ever thoſe Events anſwer'd accidentally the ſeveral circumſtances of the Prediction; otherwiſe we may as well ſay, that *Epicurus* himſelf never wrote his Book of *Dogmatic Precepts*, but that the work was perfected by the accidental meeting and interchange of the Letters, one among another.

Thus diſcourſing, we kept on our walk; but when we came into the *Corinthian Hall*, and obſerv'd the brazen Palm-Tree, the only Remainder left of all the conſecrated *Donatives*, *Diogenianus* wonder'd to obſerve ſeveral figures of Frogs and Water-Snakes, all in caſt Works about the Root of the Tree; nor were we leſs at a ſtand, well knowing the *Palm* to be no Tree that grows by the Water, or delights in moiſt or fenny Places: Neither do Frogs at all concern or belong to the *Corinthians*, either by way of Emblem, or Religious Ceremony, or as the City Arms. Like the *Selinuntines*, who formerly offer'd to their Gods, Parſley or Smallage Plants, of Goldſmiths work, and of the choiceſt yellow Metal: Or the Inhabitants of *Tenedos*, who always kept in their Temple a Conſecrated *Ax*; a fancy taken from their

Eſteem of the Crab-fiſh that breed in their Iſland, near the Promontory of *Aſterium*; they being the only Crabs that carry the Figure of an Ax upon the upper part of their Shells. For as for *Apollo*, who were of Opinion, that Crows, Swans, Wolves, Sparrow-hawks, or any other ſort of Creature, would be more acceptable then ſuch deſpicable Animals. To which *Serapio* replied; that ſure the Workman thereby deſign'd to ſhew, that the Sun was nouriſhed by Moiſture and Exhalations; whither it were, that he thought at that time of that Verſe in *Homer*,

The riſing Sun then cauſing Day to break,
Quits the cool pleaſure of the Ouſie Lake.

Or whether he had ſeen how the *Egyptians*, to repreſent the *Eaſt*, paint a little Boy ſitting upon a Lettuce-Tree. Thereupon, not able to refrain laughing, what, ſaid I, are you going about to obtrude your *Stoiciſms* again upon us; or do you think to ſide inſenſibly into our Diſcourſe, your Exhalations and Fiery Prodigies? What is this, but like the *Theſſalian* Women, to call down the Sun and Moon by their Enchantments, from the Skies, while you derive their Original from the Earth and Water?

Therefore *Plato* will have Man to be a Heavenly Tree, growing with his Root, which is his head, upward. But you deride *Empedocles*, for affirming, That the Sun exiſting by the reflection of the Celeſtial Light upon the Earth, with an Intrepid Countenance, caſts a radiant Luſtre back upon the Convex of Heaven; while you your ſelves make him to be a meer terreſtrial Animal or water Plant, confining him to Ponds, Lakes and ſuch like Regions of Frogs. But let us refer theſe things to the tragical Monſtroſity of Stoical Opinions, and now make ſome particular Reflections by the by, touching the extravagant Peices of certain Artificers; who, as they are ingenious and elegant in ſome things, ſo are they no leſs weakly curious and ambitious in others of their Inventions: Like him who deſigning to ſignifie the dawn of Day-light, or the hours of Sun-riſe, painted

ted a Cock upon the Hand of *Apollo*. And thus may theſe Frogs be thought to have been deſign'd by the Artiſt, to denote the Spring, at what time the Sun begins to exerciſe his power in the Air, and to diſſolve the Winter Congealments; at leaſt, if we may believe, as you your ſelves affirm, that *Apollo* and the *Sun* are both one God, and not two diſtinct Deities. Why ſaid *Serapio* do you think the *Sun* and *Apollo* differ the one from the other? Yes, ſaid I, as the Moon differs from the Sun. Nay, the difference is ſomewhat greater; for the Moon, neither very often, nor from all the World, conceals the Sun, but the Sun is the cauſe that all Men are ignorant of *Apollo*, by Senſe withdrawing the rational Intellect from that which is, to that which appears.

After this, *Serapio* put the queſtion to the *Hiſtorical Directors*, why that ſame Hall did not bear the Name of *Cypſelus*, who was both the Founder and the Conſecrator, but was call'd the *Corinthians Hall*? To which, when all the reſt were ſilent, becauſe perhaps they knew not what to ſay; How can we imagine, ſaid I with a Smile, that theſe People ſhould either know or remember the Reaſon, having been ſo amuz'd and thunderſtrook by your high-flown Diſcourſes of Prodigies altogether ſupernatural? However we have heard it reported, when the Monarchical Government of *Corinth* was diſſolved by the Ruin of *Cypſelus*, the *Corinthians* claimed the Honour to own both the Golden *Statue* at *Peſſa*, and the Treaſure that lay in this place; which was alſo by the *Delphians* decreed to be their juſt right. Which glory being envied 'em by the *Eleans*, they were by a decree of the *Corinthians* utterly excluded from the Solemnities of the *Iſhmian* Games. The true Reaſon, that never ſince any Perſon of the Country of *Elis* was afterwards admitted to any Tryal of Skill at thoſe Feſtivals. For as for that Murder of the *Molionidæ*, ſlain by *Hercules* near *Cleonæ*, that was not the Reaſon wherefore *Eleans* were excluded, as ſome have vainly alledg'd, in regard that otherwiſe it had been more proper for them, that were moſt concerned, to have [illegible]'d the

Eleans, had they any Animoſity againſt the *Corinthians*. And this is all that I have to ſay in reference to this matter. But when we came into the Treaſury of the *Acanthians*, and *Braſidias* the *Director* ſhew'd us the place where formerly ſtood the *Obelisks*, dedicated to the Memory of the *Curtezan Rhodopis*. But then *Diogenianus* in a kind of Paſſion, 'twas no leſs an Ignominy, ſaid he, for this City to allow *Rhodopis* a place wherein to depoſit the Tenths of her Gains got by the Proſtitution of her Body, then to put *Eſopus* her fellow-Servant to Death. But why ſhould I be offended at this, ſaid *Serapio*, when 'tis but caſting up your Eye, and you may yonder behold the Golden Statue of *Mneſareta* ſtanding between Kings and Emperors, which *Crates* aver'd to be a Trophy of the *Grecian* Intemperance? Which the young Man obſerving, but it was *Phryne*, ſaid he, of whom *Crates* utter'd that Expreſſion. 'Tis very true, replied *Serapio*; for her proper Name was *Mneſereta*; but *Phryne* was a Nick-name, given her by reaſon of the yellowneſs of her Complexion, like the Colour of a Toad that lies among moiſt and overgrown Buſhes called in *Greek Phryne*. For many times it happens that Nick-names eclipſe and drown the proper Names both of Men and Women. Thus the Mother of *Alexander* whoſe true Name was *Polyxena*, was afterwards called *Myrtale*, then *Olimpias*, and *Stratonice*. *Eumetis* the *Corinthian* was afterwards called by her Father's Name *Cleobulin*, and *Hierophyle* of the City of *Erythrea*, skilful in Divination was called *Sybella*. And the Grammarians will tell you, that *Leda* her ſelf was firſt call'd *Mneſtonoe*, and *Oreſtes Achæus*. But how, ſaid, he looking upon *Theo*, can you anſwer this complaint concerning *Phryne*, for being plac'd in ſo much State above her Quality? In the ſame manner, and as eaſily, replied *Serapio*, as I may charge and accuſe your ſelf for reproving the ſlighteſt Faults among the *Greeks*. For as *Socrates* reprehended *Callias* for being always at Enmity with Perfumes and precious Odours, yet could endure to ſee Boys and Girls daunce and tumble together, and to be a Spectator of the laſcivious Geſtures of wanton

Mummers and *Merry-Andrews*; ſo, in my Opinion, it is with you that envy the ſtanding of a Womans Statue in the Temple, becauſe ſhe made a ill uſe of her Beauty; yet though you ſee *Apollo* ſurrounded with the firſt Fruits and Tenths of Murders, Wars and Plunder, and all the Temple full of Spoils and Pillage taken from the *Greeks*; Theſe things never move your Indignation; you never commiſerate your Country-men, when you read engraved upon theſe gaudy Donatives, ſuch doleful Inſcriptions as theſe; *Braſidas* and the *Acanthians* dedicate theſe Spoils taken from *Athenians*: The *Athenians* theſe from the *Corinthians*: The *Phocians* theſe from the *Theſſalians*: The *Oneatæ* theſe from the *Sicyonians*: The *Amphictions*, theſe from the *Phocæans*. Now if it were ſo, that *Praxiteles* offended *Crates*, for erecting a Statue in honour of his Miſtreſs, in my Opinion, *Crates* rather ought to have commended him, for placing among the Golden Monuments of Kings and Princes, the Statue of a Curteſan, thereby ſhewing a contempt and ſcorn of Riches, to which there is nothing of Grandeur or Veneration due; for it becomes Princes and Kings to conſecrate to the God, the laſting Monuments of Juſtice, Temperance and Magnanimity; not of golden and ſuperfluous Opulency, which are as frequently erected to the moſt flagitious of Men. But you forgot, ſaid one of the *Directors*, that *Creſus* honour'd the Woman that baked his Bread, with a golden Statue, which he cauſed to be ſet up in this place, not to make a ſhew of Royal Superfluity, but upon a juſt and honeſt occaſion of Gratitude, which happen'd thus, 'Tis reported, that *Alyattes*, the Father of *Croeſus* married a ſecond Wife, by whom he had other Children. This ſame Step-dame therefore deſigning to remove *Croeſus*, out of the way, gave the Woman Baker a doſe of Poiſon, with a ſtrict charge to put it in the Bread which ſhe made for the young Prince: Of this the Woman privately inform'd *Croeſus* and gave the poiſon'd Bread to the Queens Children. By which means *Croeſus* quietly ſucceeded his Father, though he could do no leſs then acknowledge the fidelity of the Woman,

by making even the God himſelf a Teſtimony of his Gratitude; wherein he did like a worthy and vertuous Prince. And therefore it is but fitting that we ſhould extol, admire and honour the magnificent Preſents and Offerings, conſecrated by ſeveral Cities upon ſuch occaſions, like that of the *Opuntins*. For when the Tyrants of *Phocæa* had broken to pieces, melted down and coyn'd into Money, the moſt precious of their ſacred Donatives, which they ſpent, as profuſely in the Neighbouring parts, the *Opuntines* made it their buſineſs to buy up all the plunder'd Mettal, where ever they could meet with it, and putting it up into a Veſſel made on purpoſe, ſent it as an Offering to *Apollo*. And, for my part, I cannot but highly applaud the Inhabitants of *Myrana* and *Apollonia*, who ſent hither the firſt Fruits of their Harveſts in Sheaves of Gold; but much more the *Ereſrians* and *Magneſians*, who dedicated to our God the firſt Fruits of their Men, not only acknowledging, that from him all the Fruits of the Earth proceeded, but that he was alſo the giver of Children, as being the Author of Generation, and a Lover of Mankind. But I blame the *Megarenſes* for that they alone erected here a Statue of our God, holding a ſpear in his Hand, in memory of the Battle which they won from the *Athenians*, by them vanquiſhed, after the defeat of the *Medes*, and expell'd their City, of which they were Maſters before. However, afterwards they preſented a Golden *Plector* to *Apollo*, remembring perhaps thoſe Verſes of *Scythinus*, who thus wrote of that ſame Harp.

This was the Harp which Jove's *moſt beauteous Son*
Fram'd by Cœleſtial Skill, to play upon;
And for his Plector the Sun-beams he us'd,
To ſtrike thoſe Cords that mortal Ears amus'd.

Now as *Serapio* was about to have added ſomething of the ſame Nature, the Stranger taking the words out of his Mouth, I am wonderfully pleaſed, ſaid he, to hear Diſcourſes upon ſuch Subjects as theſe, but I am conſtrain'd to claim your firſt promiſe, to tell me the reaſon, *Wherefore now the* Pythian *Prophetеſs no longer deliviers her*

Ora-

racles *in Poetic Numbers and Meaſures?* And therefore if you pleaſe, we will ſurceaſe the remaining ſight of theſe Curioſities, chuſing rather to ſit a while, and diſcourſe the matter among our ſelves. For it ſeems to be an Aſſertion ſtrangely repugnant to the belief and credit of the Oracle: In regard that of neceſſity, one of theſe two things muſt be true; either that the *Pythian* Propheteſs does not approach the place where the Deity makes his abode; or that the ſacred Vapour that inſpir'd her; is utterly extinct, and its efficacy loſt? Walking therefore to the South ſide of the Temple, we took our Seats within the *Portico*, over-againſt the Temple of *Tellus*, having from thence a proſpect of the *Caſtalian Fountain*, and the Temple of the *Muſes*; inſomuch that *Boethus* preſently told us, that the very place it ſelf favour'd the Strangers queſtion. For formerly there ſtood a Temple dedicated to the Muſes, cloſe by the ſource of the Rivolet, whence they drew their Water for the Sacrifices, according to that of *Simonides*.

There flows the Spring, whom limpid Stream ſupplies
The fair hair'd Muſes Water for their hands,
Before they touch the hallow'd Sacrifice ———.

And the ſaid *Simonides* a little lower, calls *Clio* ſomewhat more curiouſly.

The chaſt Inſpectreſs of thoſe ſacred wells
Whoſe fragant Water all her Ciſterns fills;
Water, through dark Ambroſical Nooks convey'd,
By which Caſtalean Rivolets are fed.

And therefore *Eudoxus* erroneouſly gave credit to thoſe that gave the Epithite of *Stygian* to this Water; near which, the wiſer ſort plac'd the Temple of the Muſes, as Guardians of the Springs, and Aſſiſtants to Propheſie; as alſo the Temple of *Tellus*, to which the Oracle appertain'd, and where the Anſwers were delivered in Verſes and Songs: And here it was, that ſome report, that firſt a certain *Heroic* Verſe was heard to this effect,

Here moulting Fowls, in heaps your Feathers
And buſie ſwarms in fragant Houſes breed

Which related to the time that the Oracle forſaken by the Deity loſt its Veneration. Theſe things, then ſaid *Serapio*, ſeem to belong of right to the Muſes; as being their particular Province; for it becomes us not to fight againſt the Gods, nor with Divination to aboliſh Providence and Divinity; but to ſearch for convincement to refel repugnant Arguments; and in the mean time, not to abandon that religious belief and perſuaſion, which has been ſo long propagated among us, from Father to Son, for ſo many Generations.

You ſay very right, ſaid I *Serapio*; for we do not as yet deſpair of Philoſophy, or give it over for loſt, becauſe that although formerly the Ancient Philoſophers publiſhed their Precepts and Sentences in Verſe, as did *Orpheus*, *Heſiod*, *Parmenides*, *Xenophanes*, *Empedocles* and *Thales*, yet that Cuſtom has been lately laid aſide by all others except your ſelf. For you indeed once more have arrayed Philoſophy in Poetic numbers, on purpoſe to render it more ſprightly, more charming and delightful to Youth. Nor is Aſtrology as yet become the more ignoble, nor is it the leſs valued, becauſe that *Ariſtarchus*, *Timochares*, *Ariſtillus* and *Hypparchus* have written in Proſe, though formerly *Eudoxus*, *Heſiod* and *Thales* wrote of that Science in Verſe, at leaſt if that Aſtrology were the legitimate Off-ſpring of *Thales*, which goes under his Name. *Pindarus* alſo acknowledges his diſſatisfaction, touching the manner of Melody neglected in this time, and wonders why it ſhould be ſo deſpis'd. Neither is it a thing that looks like hurtful or abſurd, to enquire into the cauſes of theſe Alterations. But to deſtroy the Arts and Faculties themſelves, becauſe they have undergone ſome certain mutations, is neither juſt nor rational.

Upon which *Theo* interpoſing, it cannot be denied, ſaid he, but that there have been great changes and innovations, in reference to Poetry and the Sciences; yet is it as certain, that from all Antiquity, Oracles have been delivered in Proſe. For we find in *Thucidides*, that the *Lacedemonians* deſirous to know the iſſue of the War then entred into againſt the *Athenians*, were anſwered in Proſe,

that they ſhould become Potent and Victorious, and that the Deity would aſſiſt 'em, whether invok'd, or not invok'd; and that unleſs they recall'd *Pauſanius* home, he would recollect the Money to the *Athenians*. Conſulting the Oracle concerning their Expedition into *Sicily*, he gave order to ſend for the Prieſteſs of *Minerva*, from the City of *Erythræa*; which Prieſteſs went by the name of *Heſychia*, or *Repoſe*. And when *Dinomenes* the *Sicilian*, enquired what ſhould become of his Children, the Oracle returned for anſwer, That they ſhould all Three be Lords and Princes. To which when *Dinomenes* replied, but then moſt powerful *Apollo*, let it be to their Confuſion. The God made anſwer, That alſo I both grant and promiſe. The Conſequence of which was, That *Gelo* was troubled with this Dropſie during his Reign, *Hiero* was afflicted with the Stone, and the third, *Thraſibulus*, ſurrounded with War and Sedition, was in a ſhort time expelled his Dominions. *Procles* alſo, the Tyrant of *Epidaurus*, after he had cruelly and tyrannically murdered ſeveral others, put *Timarchus* likewiſe to death, who fled to him for protection from *Athens*, with a great ſum of Money, after he had pledg'd him his Faith, and received him at his firſt arrival, with large demonſtrations of kindneſs and affection; and then threw his Carcaſs into the Sea, enclos'd in a Pannier. All which he did by the perſuaſion of one *Cleander* of *Ægina*, unknown to any other of his Courtiers. After which, meeting with no ſmall trouble and misfortune in all Affairs, he ſent to the Oracle his Brother *Cleotimus*, with orders to enquire, whether he ſhould provide for his ſafety by flight, retire to ſome other place. To whom *Apollo* made anſwer, That he adviſ'd *Procles* to fly, where he had directed his *Ægenian* Gueſt to diſpoſe of the Pannier, or where the Hart had caſt his Horns. Upon which, the Tyrant underſtanding that the Oracle commanded him, either to throw himſelf into the Sea, or to bury himſelf in the Earth; in regard that a Stagg, when he ſheds his Antlers, ſcrapes a hole in the Ground and hides his ignominy, demurr'd a while; but at length ſeeing the condition of his Affairs grew every day worſe and worſe, he reſol-

ved to ſave himſelf by flight: At what time the Friends of *Timarchus* having ſeized upon his Perſon, ſlew him, and threw his body into the Sea. But which is more than all this, the Oracular anſwers, according to which *Lycurgus* compos'd the Form of the *Lacedæmonian* Commonwealth were given in Proſe. Beſides that *Alyrius*, *Herodotus*, *Philocharus* and *Iſter*, than whom no Men have been more diligent to collect the anſwers of the Oracles, among the many which they cite in Verſe, quote ſeveral alſo in Proſe. And *Theopompus* the moſt diligent that ever made ſcrutiny into Oracular Hiſtory, ſharply reprehends thoſe who believed the *Pythian* Oracles, were not delivered altogether in Verſe, at that time: And yet when he labours to prove his aſſertion, he is able to produce but very few, in reſpect of thoſe that were uttered in Proſe. Yet ſince there are ſome that now at this day run in Verſe; which was the reaſon the Oracle I ſhall mention, became ſo famous. There is in *Phocis* a Temple Conſecrated to *Hercules* the *Woman hater*, the Chief Prieſt, of which is forbid by the Law and Cuſtom of the place, to have private familiarity with his Wife, during the Year that he Officiates: For which reaſon they moſt commonly make choice of old Men to perfom that Function. Nevertheleſs ſometime ſince, a young Man, no way vicious and covetous of Honour, yet doting upon a new married Wife, took upon him the Dignity. At firſt he was very chaſte and temperate, and abſtain'd from the Woman; but ſoon after, the young Lady coming to give him a viſit, as he was laid down to reſt himſelf after a brisk dancing and drinking Bout, he could not reſiſt the charming Temptation. But then coming to himſelf, and remembring what he had done, perplext and terrified, he fled to the Oracle, to Conſult *Apollo* upon the crime which he had committed; who returned him this Anſwer:

The Gods are no ſuch Bigots to contrary
What Nature once requires as neceſſary.

But ſhould we grant, that in our age no Oracles were delivered but in Verſe, yet to believe it was ſo in the Ancient

Ancient times, when the Oracles were delivered ſometime in Verſe, ſometime in Proſe, would be thought a ſtrange piece of extravagance. Though, whether it be in Proſe or Verſe, the Oracle is never a whit the falſer, or the more miraculous, ſo that we have but a true and religious opinion of the Deity; not irreverently conceiting, that formerly he compos'd a ſtock of Verſes, to be now repeated by the Propheteſs, as if he ſpoke like a Player. But theſe things require a more prolix diſcourſe, and a ſtricter examination, to be deferr'd 'till another time.

For the preſent therefore, let us only call to mind thus much, that the Body makes uſe of ſeveral Inſtruments, and the Soul employs the Body and its Members; the Soul being the Organ of God. Now the perfection of the Organ is to imitate the thing that makes uſe of it, ſo far as it is capable, and to exhibit the operation and effect of Thought, according to that efficacy, which it has moſt potent in it ſelf: Since it cannot ſhew it, as it is in the Divine Operator himſelf, neat, without any affection, fault or error whatſoever, but imperfect and mixed, ſo far as may be comprehended by humane frailty. For of it ſelf, the thing is to us altogether unknown; 'till infuſed by *another*, it appears to us as fully partaking of the nature of that *other*. I forbear to mention Gold or Silver, Braſs or Wax, or whatever other ſubſtances capable to receive the form of an imprinted reſemblance. For true it is, they all admit the impreſſion; but ſtill one adds one diſtinction, another adds another difference, to the imitation ariſing from the repreſentation its ſelf: As we may readily perceive in mirrours both plain, hollow and tranſparent, infinite varieties of Repreſentations and Faces, from one and the ſame Original; there being no end of that Diverſity.

But there is no Mirrour, that more exactly repreſents any ſhape or form; nor any Inſtrument that yields more obſequiouſly to the uſe of Nature, then the Moon her ſelf. And yet ſhe, receiving from the Sun his Maſculine ſplendor, and fiery light, does not tranſmit the ſame to us; but when it intermixes with her pellucid ſubſtance, it changes Colour, and loſes its Power. For warmth

and

and heat abandons the pale Planet, and her light grows dim before it can reach our ſight. And this is that which in my opinion, *Heraclitus* ſeems to have meant, when he ſaid, *That the Prince who rules the Oracle of* Delphos, *neither ſpeaks out, nor conceals, but ſignifies.* Add then to theſe things thus rightly ſpoken this farther conſideration, that the Deity makes uſe of the *Pythian* Propheteſs, ſo far as concerns her ſight and hearing, as the Sun makes uſe of the Moon. For he makes uſe of a Mortal Body, and a Soul Immortal as the Organs of Prediction. Now the Body lies dull and immoveable of it ſelf; but the Soul being Reſtleſs; when once the Soul begins to be in motion, the body likewiſe ſtirs, not able to reſiſt the violent agitation of the nimbler Spirit; while ſhaken and toſs'd as in a ſtormy Sea by the Tempoſtuous Paſſions that ruffle within it. For as the whirling of Bodies that fall circularly downward, is nothing violent, but when upward, forc'd by a preternatural Circumgyration and Whyrlwind violence, two curling Impetuoſities become incumber'd in one iregular Circumrotation. Thus that Divine Rapture which is call'd Enthuſiaſm, is a commixture of two motions, wherewith the Soul is agitated, the one extrinſic and diſſentaneous, as of *Inſpiration*, the other of Nature. For ſeeing that as to Bodies inanimate, and which always remain in the ſame condition, it is impoſſible by Preternatural, Violence to offer a force which is contrary to their Nature and intended Uſe, as to move a Cylinder Spherically or Cubically, or to make a *Theorbo* Sound like a Flute, or a Trumpet like a Harp; how is it poſſible to manage an animate Body, that moves of it ſelf; that is indu'd with Reaſon, Will and Inclination, otherwiſe than according to its pre-exiſtent Reaſon. Power or Nature? as to encline to Muſic a Perſon altogether ignorant, and an utter enemy to Muſic; or to make a *Grammarian* of one that never knew his Letters; or to make him ſpeak like a learned Man, that never underſtood the leaſt tittle of any Science in the World. For proof of which, I may call *Homer* for my Witneſs, who affirms, that there is nothing done or brought to perfection, of which God

is not the cauſe. Not that he ſuppoſes that God makes uſe of all Men for all things alike, but of every Man according to his Ability, either of Art or Nature. Thus doſt thou not find it to be true, friend *Diogenianus* that when *Minerva* would perſwade the *Greeks* to undertake any enterprize, ſhe brings *Ulyſſes* upon the Stage? When ſhe deſigns to break the Truce, ſhe finds out *Pandarus*? When ſhe deſigns a Rout of the *Trojans*, ſhe addreſſes her ſelf to *Diomede ?* For the one was ſtout of Body, and valiant; the other was a good Archer, but without Brains; the other a ſhrewd Polititian and Eloquent. For *Homer* was not of the ſame opinion with *Pindar*, at leaſt if it were he, that made the following Verſes.

Were it the will of Heav'n, an Ozier Bough
Were Veſſel ſafe enough the Seas to Plough.

For he well knew, that there were different abilities and natures, deſign'd for different effects, every one of which is qualify'd with different motions, though there be but one moving cauſe that gives motion to all. So that the ſame virtual Power which moves the Creature that goes upon all four, cannot cauſe it to fly, no more then he that ſtammers and has a thick large Tongue can ſpeak fluenly and eloquently; or he that has a feeble ſqueaking voice can give a loud hallow. Therefore in my opinion it was, that *Battus*, when he came to full maturity, was ſent into *Africa*, there to build a new City, as being a Perſon, who although he had a ſhort thick Tongue and Stammer'd, had nevertheleſs endowments truly royal, which rendered him fit for Soveraign Government. In like manner it is impoſſible the *Pythian* Prieſteſs ſhould learn to ſpeak learnedly and elegantly. For though it cannot be deny'd, but that her Parentage was vertuous and honeſt, and that ſhe always liv'd a ſober and a chaſt life, yet her Education was among poor labouring People: So that ſhe was advanc'd to the Oracular Seat, rude and unpoliſh'd, void of all the advantages of Art or Experience. For as it is the opinion of *Xenophon*, that a Virgin ready to be Eſpous'd, ought to be carried to the Bridegrooms Houſe, before ſhe has either ſeen or heard the

leaſt Communication; ſo the *Pythian* Prieſteſs ought to converſe with *Apollo*, illiterate and ignorant almoſt of every thing, ſtill approaching his preſence with a truly Virgin Soul.

But 'tis a ſtrange fancy of Men; They would have them in order to their diſcovery of future Events, to make uſe of Herons, Wrens and Crows expreſſing themſelves according to their own vulgar Notes, yet will not admit the Propheteſſes and *Pythian Sybills*, as they are the Meſſengers and Embaſſadors of God, to deliver their Predictions in words clear and intelligible, unleſs the voice of the Prieſteſs be heard like the *Chorus* of a Tragedy from the Balcony of a Stage; nor will they allow her to pronounce her anſwers in plain, ſincere and natural expreſſions, without the fucus of deceit, unleſs with a Poetic magnificence they fly out into ſwelling ſtrains and lofty Raptures, and the diſfigurement of figured terms, accompanied with the delightful ſounds of Flutes and Hoboys.

What then ſhall we ſay of the Ancients? Not one, but many things. Firſt then, as hath been ſaid already, that the Ancient *Pythian* Prieſteſſes pronounc'd ſeveral of their Oracles in Proſe. Secondly, that thoſe Ages produc'd Complexions and Tempers of Body, much more prone and enclin'd to Poetry, with which immediately aſſociated thoſe other ardent deſires, affections and preparations of the Mind, which wanted only ſomething of a beginning, and diverſion of the fancy from more ſerious ſtudies to draw to their purpoſe, not only according to the ſaying of *Philinus*. Aſtrologers and Philoſophers, but alſo in the heat of Wine and pathetic affections, either of ſuddain compaſſion, or ſurprizing joy, to ſlide inſenſibly into Voices melodiouſly tuned, and fill Banquets prolonged with charming Threnodies, or Love-ſongs, as the ſubject requir'd; and whole Volums with amorous Canzonets and mirthful inventions. Therefore, tho' *Euripedes* tells us,

Love will to Poets Muſic-skill impart,
Although before a Novice in the Art.

He does not mean that Love infuſes Muſick and Poetry into Men, that were already inclin'd to thoſe accompliſhments, but warms and awakens that diſpoſition that lay unactive and drowſie before: Otherwiſe we might ſay, that now there were no Lovers in the world, but that *Cupid* himſelf was vaniſh'd and gone, becauſe, that now a days there is not one.

——Who now true Archer-like
Let his Poetick Raptures fly
To praiſe Corinna's *Lip or Eye;*
Or will a Youthful Song beſtow
Upon his Miſtreſs conqu'ring Brow.

As *Pindar* ſaid. But this were abſurd to affirm. For amorous impatiences torment and agitate the minds of many Men, not addicted either to Muſick or Poetry; that know not how to handle a Flute, or touch a Harp, and yet are no leſs talkative and inflam'd with deſire, than the Antients. And I believe there is no Perſon would be ſo unkind to himſelf as to deny, that the Academics, or the Quires of *Socrates* and *Plato* were void of Love, with whoſe diſcourſes and conferences touching that paſſion, we frequently meet, though they have not left any of their Poems behind. And would it not be the ſame thing to ſay, there never was any Woman that ſtudy'd Courtſhip but *Sapho*, nor ever any that were endu'd with the gift of Propheſie, but *Sybilla* and *Ariſtonica*, and thoſe that deliver'd their Oracles and ſacred Raptures in Verſe? For Wine, as ſaith *Chæremon*, ſoaks and infuſes it ſelf into the manners and cuſtoms of them that drink it. Now Poetick Rapture, like the Raptures of Love, takes its advantage from the ability of its Subject, and moves every one of the ſubjects that receive it, according to its proper qualification.

Nevertheleſs, if we do but make a right reflection upon God and his Providence, we ſhall find the alteration to be much for the better. For the uſe of reaſon ſeems to be like the exchange of Money. That which is good and lawful is commonly current and known, and goes ſometimes at a higher, ſometimes at a lower value. Thus there

was once a time when the Stamp and Coyn of Language paſt in Verſes, Songs and Sonnets; for that then all Hiſtories, all Philoſophical Learning, all accidents, and every ſubject that required grave and ſolid Diſcuſſion, were written in Poetry and fitted for Muſical Compoſition. For now what but a few will ſcarce vouchſafe to hear, then all men liſtn'd to,

The Shepherd, Ploughmen, and Bird-catcher too ———

As it is in *Pindar*, all delighted in Songs and Verſes: For ſuch was the Inclination of that Age and their readineſs to Verſifie, that they fitted their very Precepts and Admonitions to Vocal and Inſtrumental Muſick. If they were to teach, they did it in Songs fitted to the Harp. If they were to exhort, reprove, or perſwade, they made uſe of Fables and Allegories: And then for their Praiſes of the Gods, their Vows and Pæans after Victory, they were all Compos'd in Verſe; by ſome as being naturally airy and flowing in their Invention; by others, as Habituated by Cuſtom. And therefore it is not that *Apollo* envies this Ornament and Elegancy to the Science of Divination, nor was it his Deſign to Baniſh from the *Tripos* his beloved Muſe; but rather to introduce her when rejected by others, as being rather a Lover and Kindler of Poetick rapture in others, and one that would rather chuſe to furniſh Labouring Fancies with Imaginations and Conceptions, and aſſiſt them to bring forth what lay in Embryo, brave and lofty, as moſt becoming and moſt to be admir'd.

But afterwards when the Converſation of Men, and Cuſtom of Living altered with the change of their Fortunes and Diſpoſitions, conſuetude expelling and diſcarding all manner of Superfluity, rejected alſo Plaited Treſſes, Golden Coronets, and Silken Veſtments looſly flowing in careleſs Folds; clipped their long diſhevel'd Locks, and laying aſide their embroider'd Buskin, taught Men to glory in Sobriety and Frugality, in oppoſition to Wantonneſs and Superfluity, and to place true honour in Simplicity and Modeſty, not in Pomp and

and vain Curioſity. And then it was, that manner of Writing being quite alter'd, Hiſtory alighted from verſifying, as it were from riding in Chariots, and on Foot Diſtinguiſh'd Truth from Fable; and Philoſophy, in a clear and plain Stile, familiar and proper to inſtruct, rather then to aſtoniſh the World with Metaphors and Figures, began to diſpute and enquire after Truth in common and vulgar Terms. And then it was, that *Apollo* cauſed the *Pythian* Prieſteſs to ſurceaſe calling her fellow Citizens, *Ignicremant*, or *Fire inflaming*; the *Spartans*, Serpent Devourers, Men by the name of *Oreanes*, and Rivers by the name of *Orem-potes*; and diſcarding Verſes, uncouth Words, Circumlocutions and Obſcurity, taught the Oracles to ſpeak as the Laws diſcourſe to Cities, and as Princes ſpeak to their People and their Subjects; or as Maſters teach their Scholars, appropriating their manner of Speech to good Sence and perſwaſive Grace. For as *Sophocles* tells us, we are to believe the Deity to be,

Eaſie to wiſe Men, who can truth diſcern,
The Fool's bad Teacher, who will never learn.

And ever ſince, that belief and perſpicuity thus aſſociated together, it came to paſs by alteration of Circumſtances, that whereas formerly the vulgar lookt upon with a high veneration whatever was extraordinary and extravagant, and conceived a more then common Sanctity, to lie concealed under the vail of Obſcurity; afterwards Men deſirous to underſtand things clearly and eaſily, without Flowers of Circumlocutions, and diſguiſements of dark words, not only began to find fault with Oracles envelopp'd with Poetry, as repugnant to the eaſie underſtanding of the real meaning, and overſhadowing the Sentence with Miſt and Darkneſs, but alſo ſuſpected the truth of the very Prophecy it ſelf, muffled up in ſo many Metaphors, Riddles and Ambiguities, which ſeemed no better then holes to creep out at, and evaſions of Cenſure, ſhould the event prove contrary to what had been foretold. And ſome there were, who report, that there were ſeveral *extempore Poets* en-

tertained about the *Tripos*, who were to receive the words as they dropt roughly from the Oracle, and preſently by vertue of their *extempory* fancy, to model them into Verſes and Meaſures, that ſerved as it were inſtead of Hampers and Baskets to conveigh the Anſwers from place to place. I forbear to tell how far thoſe Interpreters of words, thoſe treacherous deceivers have contributed to diſhonour the ſacred Oracles, by their interlarding of bombaſt Expreſſions and high flown Phraſes, where there was no neceſſity of any ſuch Alteration. It is alſo as certain, that thoſe Mountebanks, Juglers, Impoſtors, Gypſies and all that Altar-licking Tribe of Vagabonds, that ſet up their Throats at the Feſtivals and Sacrifices to *Cybele* and *Serapis*, have highly undervalu'd Poeſie; the one, by their manner of wandring from place to place; the other by attributing a certain fortune-telling Vertue to ſeveral words which they compoſe into vain Prediction, and ſell to Servants and ſilly Women, that eaſily ſuffer themſelves to be deluded by the over awing Charms of ſerious Ambiguity couched in ſtrain'd and uncouth Ballatry. Whence it comes to paſs, that Poetry, ſeeming to proſtitute it ſelf among Cheats and Deluders of the People, among mercenary Gypſies, and mumping Sharlatans, has loſt its ancient credit, and is therefore thought unworthy the honour of the *Tripos*.

And therefore, I do not wonder that the Ancients ſhould ſtand in need of double meaning, of Circumlocution and Obſcurity. For never any private Perſon certainly conſulted the Oracle, when he went to buy a ſlave or hire workmen, but potent Cities, Kings and Princes, whoſe Undertakings and Concernments were of vaſt and high concernment. Which it was not expedient for thoſe that had the Charge of the Oracle to diſoblige or incenſe by the Returns of Anſwers ungrateful to their Ears. For the Deity is not bound to obſerve that Law of *Euripides*, where he ſays,

To curious Man the Radiant God alone
Ought only to foretel of Things unknown.

Therefore, when he makes uſe of mortal Prophets and Agents, of whom it behoves him to take a more eſpecial care, that they be not deſtroyed in his Service, he does not altogether go about to ſuppreſs the Truth, but only Eclipſes the manifeſtation of it, like a light divided into ſundry Reflections, rendring it by the means of Poetick Umbrage leſs ſevere and ungrateful in the delivery. For it is not convenient that Princes ſhould preſently know, or their Enemies be inform'd of what is by fate decreed to their diſadvantage. Therefore he ſo envelops his Anſwers with Doubts and Ambiguities, as to conceal from others the true underſtanding of what was anſwer'd; though to them that came to the Oracle themſelves, and gave due attention to the Deliverer, the meaning of the Anſwer is tranſparently obvious. Moſt impertinent therefore are they, who conſidering the preſent alteration of Things, accuſe and exclaim againſt the Deity, for not aſſiſting in the ſame, but after another manner then before. And this may be farther ſaid, that Poetry brings no other advantage to the Anſwer, or more then this, that the Sentence being compriz'd and confin'd within a certain number of words and ſyllables bounded by Poetick Meaſure, is more eaſily carried away and retained in memory. Therefore it behoved thoſe that formerly lived to have extraordinary Memories, to retain the marks of Places, the times of ſuch and ſuch Tranſactions, the Ceremonies of beyond Sea Deities, the hidden Monuments of *Hero's*, hard to be found in Countries far from *Greece*. For as well in thoſe Tranſmigrations to *Chios* and *Candie*; as in thoſe other expeditions of *Oneſichus* and *Palantus*, and ſeveral other Admirals of great Navies, how many ſigns were they forc'd to obſerve, how many Conjectures to make, e'er they could find the ſeat of Reſt allotted by the Oracle? In the obſervance of which there were ſome nevertheleſs that fail'd, as *Battus* among others. For it was told him, that he had not landed in the right place to which he was ſent, and therefore returning back, he complain'd to the Oracle; to whom *Apollo* anſwered,

As well as I, thou know'ſt thou ne'r haſt been
In Lybia *cover'd o'er with Sheep and Kine;*
But go; for then thy Wiſdom ſhall be known ——

And ſo ſent him back again. *Lyſander* alſo, ignorant of the hillock *Orchalides*, formerly called *Alopecos*; nor apprehenſive of what was meant by

The Earth-born Dragon, treacherous Foe behind;

Being overthrown in Battle, was there ſlain by *Inachio* the *Haliartean*, who bare for his *device*, a Dragon painted upon his Shield. But it is needleſs to recite any more of theſe ancient Examples of Oracles, difficult to be retained in memory, eſpecially to you that are ſo well read. And now, God be praiſed, there's an end of all theſe queſtions, which were the grounds of conſulting the Oracle: For now we repoſe altogether in the ſoft ſlumbers of Peace; all our Wars were at an end. No Tumults, no civil Seditions, no Tyrannies, no Peſtilencies, nor Calamities depopulating *Greece*, nor *Epidemic* Diſeaſes waſting Drugs and Medicines adminiſtred in vain. Now then where there is nothing of Variety, nothing of Myſtery, nothing dangerous, but only bare and ordinary Queſtions about ſmall trifles, and vulgar things, as whether a Man may Marry, whether take a Voyage by Sea, or lend his Money ſafely at Intereſt? Or ſuppoſe they ſhould be the Enquiries of Cities concerning the next Harveſt, the increaſe of their Cattle, or the Health of the Inhabitants; there to make uſe of Verſes, ambiguous Words and confounding Obſcurities, where the Queſtions require ſhort and eaſie anſwers, cauſes us to ſuſpect, as if the ſacred Miniſter ſtudied only cramp expreſſions, like ſome ambitious Sophiſter, to wreſt admiration from the Ignorant. But the *Pythian* Prieſteſs is naturally of a more generous Diſpoſition; and therefore when ſhe is buſie with the Deity, ſhe has more need of Truth, than to ſatisfie her vain Glory, not minding either the commendations or the diſpraiſe of Men; and well it were, that we our ſelves were ſo affected. But on the contrary, being in a quandary

and jealouſie, leaſt the Oracle ſhould loſe the Reputation it has had for theſe Three thouſand Years, and leaſt People ſhould forſake it, and forbear going to it, we frame excuſes to our ſelves, and feign Cauſes and Reaſons of Things which we neither know, nor is it convenient for us to know; out of a fond deſign to perſwade the Perſons thus odly diſſatisfied, whom it became us rather to let alone. For certainly the miſtake muſt redound to our ſelves, when we ſhall have ſuch an Opinion of our Deity, as to approve and eſteem thoſe ancient and pithy Proverbs of wiſe Men, written at the entrance into the Temple, *Know thy ſelf*; *Nothing to exceſs*, as containing in few words, a full and cloſe compacted Sentence, and yet find fault with the modern Oracle, for delivering Anſwers conciſe and plain. Whereas thoſe Apothegms are like Waters crowded and pent up in a narrow Room, or running between contracted Banks, where we can no more diſcern the bottom of the Water, then we can the depth and meaning of the Sentence. And yet if we conſider what has been written and ſaid concerning thoſe ſentences, by ſuch as have div'd into their ſignification, with an intent to clear their abſtruſeneſs, we ſhall hardly find diſputes more prolix then thoſe are. But the language of the *Pythian* Prieſteſs is ſuch as the *Mathematicians* define a right Line to be, that is to ſay, the ſhorteſt that may be drawn 'twixt two points. So likewiſe doth ſhe avoid all Winding and Circles, all double meanings, and abſtruſe Ambiguities, but proceeds directly to the Truth. And though ſhe has been obnoxious to ſtrict Examination, yet is ſhe not to be miſconſter'd without danger; nor could ever any perſon to this very day, convict her of her Falſhood; but on the other ſide, ſhe has filled the Temple with Preſents, Gifts and Offerings, not only of the *Greeks* but *Barbarians*, and adorn'd the Seat of the Oracle, with the Magnificent Structures and Fabricks of the *Amphyctions*. And we find many additions of new Buildings, many reparations of the old ones that were fallen down or decayed by time. And as we ſee from Trees overgrown with ſhade and verdant Boughs, other leſſer

Shoots ſprout up: Thus has delphian Concourſe afforded growth and grandure to the *Pylæum* or *Senate-Houſe* of the *Amphictions*, while Art contending with Nature to render thoſe Places the Seats both of Plenty and Delight, we behold the Forms and Ornaments of Temples and Palaces, magnificent Piles ſurrounded with Groves and Walks and purling Rivolets, ſerving not only for Refreſhment, but for the Ceremonies of the Altar, not brought to perfection in a Thouſand Years, and which the credit of the Oracle only thus adorn'd. And to what other cauſe can we attribute the Fertility of the *Galaxions* Plains in *Bæotia*, but to their vicinity to this Oracle, as being bleſſed with the neighbouring Influences of the Deity, where from the well nouriſh'd Udders of the bleating Ewes, Milk flows in copious ſtreams, like Water from ſo many Fountain Heads,

Their Pails run o'er, and larger Veſſels ſtill,
With rich abundance all their Daries fill.

To us yet more apparent and remarkable ſigns of the Deities liberality, while we behold the Glory of far fam'd Store and Plenty, o'er flowing former Penury and Barrenneſs. And I cannot but think much the better of my ſelf, for having in ſome meaſure contributed to theſe things with *Polycrates* and *Petreus*. Nor can I leſs admire the firſt Author and Promoter of this good Order and Management. And yet it is not to be thought that ſuch, and ſo great change, ſhould come to paſs in ſo ſmall a time by human Induſtry, without the Favour of the Deity aſſiſting and bleſſing his Oracle. So that although there were ſome, who formerly blamed the Ambiguity and Obſcurity of the Oracle, and others, who at this day find fault with its modern plainneſs and perſpicuity, yet are they both alike unjuſt and fooliſh in their Paſſion; for that like Children better pleaſed with the ſight of the Rain-bow, and thoſe *Halos* and *Meteors* that encircle the Sun and Moon, then to ſee the Sun and Moon themſelves in their Spledour, they are only taken with Riddles, abſtruſe Words and figurative Speeches, which are but the Reflections of the

Oracle, ſurrounding the Imagination and Apprehenſion of our mortal Underſtanding. And becauſe they are not able to make a ſatisfactory Judgment of this Change, find fault with God himſelf; not conſidering that neither we nor they are able to comprehend by rational Diſcourſe, the hidden Councels and Deſigns of the Deity.

Plutarch's giving an Account of thoſe Sentiments concerning Nature with which Philoſophers were delighted; contained in Five Books.

Tranſlated from the Greek *by* John Dowel *Vicar of* Melton-Mowbray *in* Leiceſterſhire.

IT being our determination to diſcourſe of Natural Philoſophy, we judge it neceſſary in the firſt place, and chiefly to divide the Body of Philoſophy into its proper Members; that we may know what is that which is call'd Philoſophy, and what part of it is Phyſical, or the Explanation of Natural Things. The *Stoicks* affirm that Wiſdom is the Knowledge of Things Humane and Divine; Philoſophy is that part which reduceth what is convenient into Practice. Vertue is the ſole and ſovereign Convenience, and this diſtributes it ſelf into three general parts; Natural, Moral and Logical: By which juſt reaſon Philoſophy is Tripartite; of which one is Natural, the other Moral, the third Dialectical. The Natural is when our Enquiries are concerning the World, and all things contain'd in it; Ethical is the Employment of our Minds in thoſe things which concern the manners of Man's Life; the Logical (which they alſo call Dialectical) regulates our Converſation with others in ſpeaking, *Ariſtotle*, *Theophraſtus* and after them almoſt all the *Perepateticks* give the ſame diviſion of Philoſophy. 'Tis abſolutely requiſite that the compleat Perſon be Contemplator of Things which have a being, and the practiſer of thoſe Things which

are decent, and this eaſily appears by the following Inſtances. If the Queſtion be propoſed whether the Sun which is ſo conſpicuous to us be informed with a Soul, or inanimate, he that makes this diſquiſition is the thinking Man: For he proceeds no further, than to conſider the Nature of that Thing which is propoſed: Likewiſe if the World be Infinite, or whether beyond the Syſtem of this World there is any real Being; all theſe things are the Objects about which the Underſtanding of Man is converſant. But if theſe be the Queſtions, what meaſures muſt be taken to compoſe the well ordered Life of Man, what are the beſt Methods to govern and educate Children, or what are the exact Rules whereby Sovereigns may command and eſtabliſh Laws. All theſe Queries are propoſed for the ſole End of Action, and this ſame Perſon is the moral and practical Man.

CHAP. I.

What is Nature.

SInce we have undertaken to make a diligent ſearch into Nature, I cannot but conclude it neceſſary to declare what Nature is. 'Tis very abſurd to attempt a Diſcourſe of the Eſſence of natural Things, and not to underſtand what is the Power and Sphere of Nature: If *Ariſtotle* be credited, Nature is the Principle of Motion and Reſt, in which Nature is Principal and not by Accident; all things that are conſpicuous to our Eyes which are neither fortuitous nor neceſſary, nor have a divine Original, nor acknowledge any ſuch like Cauſe, are call'd Natural, and enjoy their proper nature; of this ſort, are Earth, Fire, Water, Air, Plants, Animals, to theſe may be added all things produced from them, ſuch are Showers, Hail, Thunders, Hurricanes and Winds, all theſe confeſs they had a beginning, none of theſe were from Eternity, but had ſome thing as the *Origin* of them; and theſe, likewiſe Animals, Plants have a principle whence they are produced, but Nature which in all

all theſe Things hath the Priority, is not only the principle of Motion but of Repoſe, whatſoever enjoys the principle of Motion, the ſame has a poſſibility to find a diſſolution, therefore on this account it is that Nature is the principle of Motion and Quiet.

CHAP. II.

What is the difference between a Principle and an Element.

THE Followers of *Ariſtotle* and *Plato* conclude that an Element is diſcriminated from a Principle. *Thales* the *Mileſian* ſuppoſeth that a Principle and the Elements are one and the ſame thing, but it is evident that they vaſtly differ one from another, for the Elements are things compounded, but we do pronounce that a principle admits not of a Compoſition, nor are the effects of any other Being, but thoſe which we call Elements, Earth, Water, Fire, and Air are not of the like Conſtitution, this is the reaſon that we term Principles, which have nothing precedaneous to them out of which they are produced, therefore a Principle is not the ſame with an Element, there are ſome things which have a pre-exiſtence to Earth and Water from which they are begotten (to wit) matter which is without Form and Caliginous, and that which is Form, we call ἐντελεχία which is the perfection of a being and privation: *Thales* therefore is very peccant by affirming that Water is both an Element and a Principle.

CHAP. III.

Of Principles and what they are.

THales the *Mileſian* doth affirm, that Water is the principle from whence all things in the Univerſe ſpring. This Perſon appears to be the Prince of Philoſophers; from him the *Ionic* Sect took its Denomination.

There are many Families and Succeſſions amongſt Philoſophers; after he had profeſſed Philoſophy in *Ægypt*, when he was very old, he returned to *Miletas*, he pronounced that all things had their Original from Water. and into Water all things are reſolved: Hence it was that he firſt conjectured, that whatſoever was the prolific Seed of all Animals, was a principle, and that is Moiſture. Likewiſe it is probable that all things receive their Original from Humidity; his ſecond reaſon was, that all Plants are nouriſhed and fructified by that thing which is moiſt, of which being depriv'd wither away. *Thirdly*, That that Fire, of which the Sun and Stars are made, is nouriſhed by watery Exhalations, yea and the world it ſelf, which moved *Homer* to ſing, that the Generation of it was from Water,

——————*The Ocean is*
Of all things the kind Geneſis.

Anapimander, who himſelf was a *Mileſian*, aſſigns the principle of all things to Infinity, from whence all things flow, and into the ſame are corrupted; hence it is, that Infinite Worlds are framed: And he delivers, that every Being, when it periſheth, is reduced into that thing, whence it has its Original; and thus he farther proceeds, for what other Reaſon is there of an Infinity, but this, that there may be nothing deficient, as to the Generation or Subſiſtance of what is in nature: there is his Error, that he doth not acquaint us what this Infinity is, whether it be Air, or Water, or Earth, or any other ſuch like Body; beſides he is peccant, in that he giving of us the material Cauſe, is ſilent, as to the efficient Cauſe of Beings, for this thing which he makes his Infinite, can be nothing but Matter; Operation cannot be without the ſphere of Matter, except an efficient Cauſe be annexed. *Anaximenes* his Fellow Citizen pronounceth, That Air is the principle of all Beings; from it all receive their Original, and into it all return; he affirms, that our Soul is nothing but Air, It is that which Conſtitutes and Preſerves; the whole World is inveſted with Spirit and Air, and that Spirit and Air are Synonymous; this

perſon

perſon is in this deficient, to conclude that of pure Air, which is a ſimple Body, and is made of one only Form, that all Animals ſhould be compoſed of it; it is not poſſible to think that a ſingle principle ſhould be the matter of all things, from whence they receive their Subſiſtence; beſides there muſt be an operating Cauſe; Silver is not of it ſelf ſufficient to frame a drinking Cup, if an Operator was not required, which is the Silverſmith, the like may be applied to Veſſels made of Wood, Braſs or any other material. *Anaxagoras* the *Clazomenian* aſſerted parts ſimiliar or homogeneous to be the Original cauſe of all Beings, it ſeemed to him indubitable, that any thing could ariſe of nothing like it ſelf, or reſolved into that which is nothing akin to it. Let us therefore inſtance in Nouriſhment, which appears ſimple and uniform, ſuch is Bread which we owe to *Ceres*, and Water which we drink: Of this very Nutriment, our Hair, our Veins, our Arteries, Nerves, Bones and all our other parts are nouriſhed. Theſe things thus being performed, it muſt be granted, that nouriſhment which is received by us, contains all things which are alike to thoſe which are Arguments by it: In it there are thoſe particles which are producers of Blood, Bones, Nerves, and all other parts, which reaſon diſcovers for us, it is not neceſſary that we ſhould reduce all things under the object of ſence, for Bread and Water are fitted to the ſenſes, yet in them there are thoſe parts latent, which are diſcoverable only by reaſon, by which it's evident, that in them there are parts ſimilar to thoſe produced, by that which nouriſheth, theſe he terms *Homogeneous* parts, averring that they are the Principles of Beings; Matter is according to him the ſimilar parts, and the efficent cauſe is a mind which orders all things that have an exiſtence; thus he begins his diſcourſe, all things are made and confuſed one among another, with a mind divided and reduced into a convenient order: In this he is to be commended, that he yokes together Matter and an intellectual agent. *Archilaus* the Son of *Apollodorus* the *Athenian* pronounceth, that the Principles of all things have their Original from an infinite Air rarified or condenſed: Air

rarified

rified is Fire, condens'd is Water. Theſe Philoſophers, the followers of *Thales* ſucceeding one another, made up that Sect which takes to its ſelf the denomination of the *Ionic*.

Pythagoras the *Samian* the Son of *Meſarchus* from another *Origin*, deduces the principles of all things, it was him that firſt called himſelf a Philoſopher; he aſſigns the firſt Principles to be Numbers, and thoſe Symetries which he ſtiles Harmony reſulting from them, and that which is compoſed of Numbers, which is Geometry. This he terms Elements, and again to produce a Being he enumerates Unity, and the Binary Number which is akin to infinity amongſt the Principles. There muſt concur an efficient and forming cauſe, which is an underſtanding, and that underſtanding is God, the paſſible or material cauſe, and that is the viſible World. Moreover the Nature of Number he ſaith conſiſts in ten, for all People whether *Grecians* or *Barbarians* reckon from one to ten, and thence return to one again. Further he avers the Vertue of ten conſiſts in the *Quaternian*, the reaſon is this, if any Perſon reckons from one, and by addition placing his Numbers as ſo he takes in the Quaternary, he ſhall compleat the Number of ten, if you exceed any thing you will fall ſhort of ten, for one, two, three and four being caſt up together make up ten; the number of ten is by unites, but the perfection of that ten is the Quaternary; therefore the *Pythagoreans* ſay, that their moſt ſacred Oath is by that God that delivered to them the Quaternary.

By th' Founder of the ſacred number Four,
Eternal Natures Font they gravely ſwore.

Of this number the Soul of Man is compoſed for Mind, Knowledge, Opinion and Senſe are theſe four that compleat the Soul, from which all Sciences, All Arts, all rational faculties derive themſelves, for what our Mind perceives it perceives after the manner of a thing that is one, the Soul it ſelf being an unity; as for Inſtance, a Multitude of Perſons are not the object of the Sence, nor are comprehended by us, for they are infinite, our underſtanding

ding gives the true notion of that, in which all individuals do agree, the number of Individuals is infinite. the *Generic* or *Specific* nature of all being is an unite. or to be apprehended as one only thing, from this one Conception we give the genuine Meaſures of all exiſtence; therefore we affirm that the Beings which are ſo are rational and diſcourſive Beings, but when we come to give the nature of a Horſe, 'tis that Animal which Neighs, and is common to all Horſes, by which 'tis manifeſt that the underſtanding which hath ſuch like conceptions, is in its Nature and Unity the Binary number, which is of kin to infinite, muſt needs be Science, whatſoever admits a Demonſtration or requires Belief, belongs to Science; every *Syllogiſm* draws that concluſion which is the Queſtion doubted of, from thoſe propoſitions which are by all granted, by which means another propoſition is demonſtrated, the knowledge of which we call Comprehenſion, for which reaſon Science is the Binary Number, but opinion is the Ternary; for that rationally follows from Comprehenſion: The Object of Opinion are many things the Ternary Number denotes a multitude, as thrice happy *Grecians*, for this reaſon *Pythagoras* took no notice of the Ternry. *Heraclitus* and *Hypaſus* the *Metapontiman*, ſuppoſe that fire gives the Origination to all Beings, they all flow from Fire, and in Fire they all conclude, for of Fire when firſt quenched the World was conſtituted; the firſt part of the World being moſt condens'd and contracted within it ſelf made the Earth, but part of that Earth being looſn'd and made thin by Fire, Water was produced; afterwards this Water being exhaled and rarified into Vapors became Air; after all this the World it ſelf, and all other Corporeal Beings ſhall be diſſolved by Fire in the Univerſal Conflagration; by them therefore it appears, that Fire is it which gives the beginning to all things, and is that in which all things receive their Period. *Epicurus* the Son of *Neocles* the *Athenian*, his Philoſophical Sentiment, being the ſame with thoſe of *Democritus*, affirms, that the Principles of all Being are Bodies, which are only perceptible, by reaſon they admit not of a Vacuity, nor of any Original, but being of a ſelf-Exiſtence are

Eternal

Eternal and Incorruptible, that they are not liable to any diminution, they are impenetrable, nor is poſſible for them to receive any formation of parts, or admit of any Alterations; of theſe Reaſon is only the Diſcoverer; they are in a perpetual Motion through vacuity, and in the empty ſpace; for the *Vacuum* it ſelf is infinite, and the Bodies that move in it are infinite; thoſe Bodies acknowledg theſe three Accidents, *Figure*, *Magnitude* and *Gravety*. *Democritus* acknowleged but two, *Magnitude* and *Figure*; *Epicurus* added the third; to wit, *Gravity*; for he pronounced that 'tis neceſſary that Bodies receive their Motion from that Impreſſion which ſprings ſtom *Gravity*, otherwiſe they could not be moved: the Figures of Attoms are apprehended by our minds, for they are not infinite; theſe Figures are neither hook'd nor triangular, nor orbicular, ſuch Figures as theſe do eaſily admit of a Diviſion, which Atoms neceſſarily refuſe; for they are impaſſible, impenetrable; they have indeed Figures proper to themſelves, which are only diſcovered by Reaſon it is called an Atom, not by reaſon of its ſmalneſs, but indiviſibility, in it no Vacuity, no paſſible affection is to be found, and that there is an Atom is perfectly clar, for there are Elements which have a perpetual duration, and there are Animals which admit of a Vacuity, and there is an Unity. *Empedocles* the *Agregentinian* the Son of *Meton*, he affirms that there are four Elements, Fire, Air, Earth and Water, and two Powers which bear the greateſt command in Nature, Concord and Diſcord, of which one is the Union, the other the Diviſion of Beings. Thus he ſings,

Thrice happy Greeks.

By *Jupiter* he means Fire and Æther, by *Juno* that gives Life the Air, by *Pluto* the Earth, by *Neſtis* Water, the ſeed and fountain of all Mortals, *Socrates* the Son of *Sophroniſcus*, and *Plato* of *Ariſton* both Natives of *Athens* entertain the ſame opinion concerning the Univerſe; for they ſuppoſe three Principles, God, Matter and an Idea God is the Univerſal Underſtanding: Matter is that which is the firſt *Subſtratum* accommodated for the Generation

tion and Corruption of Beings. And Idea is an Incorporable eſſence of exiſting in the cogitations and apprehenſions of God; for God is the Soul and Mind of the World. *Ariſtotle* the Son of *Nichomachus* the *Stagarite*, he conſtitutes theſe principles *Eutelechia*, which is the ſame with Form, Matter and Privation, he acknowledges ſome Elements, he adds a certain fifth body which is *Ethereal*, and not obnoxious to mutation. *Zeno* Son of *Mnaſeus* the Native of *Citrum*, he avers theſe to be Principles God and Matter, the firſt of which is the efficient cauſe, the other the paſſible and receptive, four Elements he likewiſe confeſſes, this Sect of Philoſophers is called the *Italic*, by reaſon *Pythagoras* opened his School in *Italy*; his hatred of the Tyranny of *Polycrates* enforced him to leave his Native Country *Samos*.

CHAP. IV. *How was this World Compoſed in that Order, and after that manner it is.*

THE World being broken and confuſed after this manner was reduced into that Figure and Compoſure as now it is, the inſectible Bodies which are infinite by a wild and fortuitous motion, without any governing Power, inceſſantly and ſwiftly were hurried one amongſt another, many Bodies being jumbled together, upon this account they having a diverſity in the Figures and Magnitude, theſe therefore being ſo jumbled together, thoſe Bodies which were the greateſt and heavieſt ſank into the loweſt place, they that were of a leſſer magnitude being round, ſmooth and ſlippery, theſe meeting with thoſe heavier Bodies were eaſily broken into pieces, and were carried into higher places; but when that force whereby theſe variouſly figured particles fought with and ſtroke one another, and forced the lighter upwards, did ceaſe, and that there was no farther power left to drive them into Superior Regions, yet they were wholly hindred from deſcending downwards, for they were compelled to recide in thoſe places capable to receive them, and theſe were the heavenly ſpace, and by theſe ſame a multitude of little Bodies were broken one amongſt another, but theſe being thus ſhiver'd fell into Coherence and mutual

Embraces, and by theſe means the Heaven was produced; theſe various and great multitude of Atoms enjoying the ſame nature, as its before aſſerted, being hurried aloft did form the Stars, the multitude of theſe exhaled bodies ſtruck and broke the Air in ſhivers and forced a paſſage through it, theſe being filled with wind, as they were moving, inveſted the Stars and whirl'd 'em about, by which means to this preſent time that Circulary motion which theſe Stars have in the Heavens is maintained much after the ſame manner the Earth was made; for by thoſe little particles whoſe gravity made 'em to recide in the lower places, the Earth was formed, the Heaven, Fire and Air were conſtituted of thoſe particles which were carried aloft, but a great deal of Matter remaining in the Earth, this being condenſed every little part and form of it was broken in pieces, it produced that nature which is moiſt (*viz.*) the Water, but this being fluidly diſpoſed did run into thoſe places which were hollow, and theſe places were thoſe that were capable to receive and protect it, or rather ſubſiſting by ſelf, did make the lower places hollow, after this manner the principle parts of the World were conſtituted.

CHAP. V. *Whether the World or this Univerſe is the Being which may be called one ſingle thing.*

THE *Stoicks* pronounce that the World is one thing and they this ſay is the Univerſe and is Corporeal but *Empedocles* his opinion is that the World is one, yet by no means the Syſtem of this World muſt be ſtiled the Univerſe, but that it is a ſmall part of it, and the remainder is the principle of all Beings, what to *Plato* ſeems the trueſt he thus declares, that there is one World and that World is the Univerſe, and this he endeavours to evince by three Arguments, firſt that the World could not be compleat and perfect, if it did not within it ſelf include all Beings *Secondly*, nor could it give the true reſemblance of its Original and Exemplar, if it were not one only begotten thing. *Thirdly*, it could not be incorruptible if there were any being out of its compaſs, whoſe Power it might be obnoxious. but to *Plato* it ſeems

be thus returned. *Firſt*, That the World is compleat and perfect, neither doth it contain all things within it ſelf, for man is a perfect being, and yet he doth not encompaſs all things. *2dly*. That there are many Exemplars and Originals, of Statues, Houſes and Pictures. *3dly*. How is the World perfect if any thing beyond it is poſſible to be moved about it, the World is not incorruptible, nor can it be ſo conceived becauſe it had an Original. To *Metrodorus* it ſeems abſurd, that in a large Field one only Stalk ſhould be ſeen growing, and in an infinite ſpace one only world exiſting, and that this Univerſe is infinite is manifeſt by the multitude of Beings that are in it: Hence it's clear from that conceivable Multitude that there are infinite cauſes; If this World were limited, how comes it to paſs that the cauſe from whence it was formed ſhould be infinite, they being infinite it's neceſſary that the World likewiſe be infinite, where all cauſes do concur, there the effects alſo muſt appear, let the cauſes be what they will, either Atoms, or Elements.

CHAP. VI. *Whence did Men obtain the Knowledge of the Exiſtence and Eſſence of a Deity.*

THE *Stoicks* thus define the Eſſence of a God, that it is a Spirit Intellectual and Fiery, that it acknowledges no ſhape but is continually changed into what it pleaſes and aſſimulates it ſelf to all things, the knowledg of this Deity they firſt received from the pulchritude of thoſe things which ſo viſibly appeared to us, for they concluded that nothing beauteous could caſually or fortuitouſly be formed, but that it was framed from the Art of a great underſtanding that produced the World, that the World is very reſplendent, is made perſpicuous from the figure, the colour, the magnitude of it, and likewiſe from the wonderful variety of thoſe Stars which adorn this World, the World is Spherical, the *Orbicular* hath the preheminence above all other Figures, this being circularly moved is aſſimulated to all it's parts. They likewiſe themſelves being in a circular motion, on this account according to *Plato*, the Underſtanding which is

the moſt ſacred part of man, is in the head; the moſt beauteous colour of it is painted with that which reſembles the Skies, which though little blacker than Purple, yet hath ſuch a ſhining Quality, by that reaſon and by the vehement efficacy of its colour it cuts the Air, and at ſo great a diſtance the Heavens are to be contemplated, and in this greatneſs of the World the beauty of it appears, view all things, that which contains the reſt carries a Beauty with it as an Animal and a Tree, they accompliſh the beauty of the World, and all other things which are viſible to us; the oblique Circle called the *Zodiac* in the Heaven is with different Images painted and diſtinguiſhed.

There's Cancer, Leo, Virgo *and the Claws,*
Scorpius, Arcitenus, *and* Capricorn,
Amphora, Piſces, *then the* Ram, *and* Bull;
The lovely pair of Brothers next ſucceed.

There are a thouſand others that gives us the ſuitable reflections of the beauty of the World, thus *Euripides*:

Saturn, *with ſplended Light, you ſee,*
Stupendious Variety!
The Great, and Beautiful Effect
Of God; the All-wiſe Architect.

From this the knowledg of a God is conveyed to Man, the Sun, the Moon and the reſt of the Stars being carried under the Earth; their riſing, in their proper Colour, Magnitude, Place and Times, therefore they who by Tradition delivered to us the knowledg and veneration of the Gods, they did it by theſe three manner of ways: *Firſt*, From Nature. *Secondly*, From Fables. *Thirdly*, From the Teſtimony which the Laws of Common-wealths give the Natural way of knowing the nature of the Gods; Philoſophers taught, the Fabulous Poets, the Political way which derives to us that ſame knowledg is received from the conſtitutions of each Common-wealth, all ſorts of this Learning is diſtinguiſhed into theſe ſeven parts: *Firſt*, Is from things that are conſpicuous, and the obſervation of thoſe Bodies which are in places ſuperior

to us; to Men the Stars that are ſo viſible did give the knowledg of a Deity, for they contemplating that they are the cauſes of ſo great an harmony that they regulate Day and Night, Winter and Summer, by their Riſing and Setting, and likewiſe conſidering thoſe Beings which by their influences in the Earth do receive a Being, and do likewiſe fructifie, it was manifeſt to Men that the Heaven was the Father of thoſe things, and the Mother the Earth; that the Heaven was the Father, it's clear, ſince from the Heavens there's the pouring down of Waters, which have their Spermatic faculty; the Earth the Mother, becauſe ſhe receives them and brings forth, likewiſe Men conſidering that the Stars are running in a perpetual motion, that the Sun and Moon that they are the cauſe that we view and contemplate them, they call them Gods; in the *ſecond* and *third* Place they thus diſtinguiſhed the Deities into thoſe which are beneficial and injurious to Mankind, thoſe which are beneficial they called *Jupiter*, *Juno*, *Mercury*, *Ceres*, thoſe who are miſchievous the *Diræ*, *Furies*, and *Mars*, theſe threatning dangers and violence, Men endeavour to appeaſe and conciliate by Sacred Rites, the *Fourth* and the *Fifth* Order of Gods they aſſign to things and Paſſions, to Paſſions Love, *Venus* and Deſire, the Deities that preſide over things, Hope, Juſtice, and the right diſtribution of the Law; the *Sixth* Order of Deities are poſſeſſed by thoſe which are made by the Poets, *Heſiod* willing to find out a Father for thoſe Gods that acknowledg an Original, invented their Progenitors which are,

Hyperion, Cæus, *and* Japetus,
With Creon———

Upon which account this is called the Fabulous, the *Seventh* Rank of the Deities added to the reſt are thoſe which by their beneficence to Mankind were honoured with a Divine Worſhip, tho' they were born of a mortal Race of this ſort were *Hercules*, *Caſtor* and *Pollux*, and *Bacchus* theſe are reputed to be of a human Species, for of all Beings that which is Divine is moſt excellent, and Man amongſt all Animals is adorned with the greateſt beauty

and that diverſly by Vertue according to the Conſtitution of his mind, and therefore in that Order he is the moſt excellent, and therefore the Gods to thoſe perſons that are admirable for Goodneſs and to thoſe that be wickedly diſpoſed they determine the ſuitable puniſhments or rewards.

CHAP. VII. *What is God.*

SOME of the Philoſophers, ſuch were *Diagoras* the *Mileſian*, *Theodorus* the *Cyrenæan* and *Evemerus* the *Tegeatan*, did unanimouſly deny there were any Gods, and *Calimachus* the *Cyrenæan* diſcovered his mind in theſe *Iambic* Verſes thus Writing:

To th' Ante-mural Temple *flock apace,*
Where he that long ago compos'd of Braſs
Great Jupiter, Tranſonic *old bald Pate,*
And's Whimſies, tho' Divine, are out of Date.

Which denote there were no Gods; *Euripides* the *Tragedian* durſt not openly declare his Sentiment, the Court of *Areapagus* terrified him, yet he ſufficiently manifeſted his thoughts by this method he preſented in his Tragedy, *Siſyphus* the firſt and great Patron of this opinion and introduced himſelf as one agreeing with him:

Diſorder in thoſe Days did Domineer,
And Brutal Power kept the World in fear.

Afterwards by the Sanction of Laws wickedneſs was ſuppreſſed, but by reaſon that Laws only could prohibit publick Villanies, yet could not hinder many perſons from acting ſecret Impieties, ſome wiſe perſons gave this Advice that we ought not to blind Truth with lying diſguiſes, and that we ought to perſwade men that there is a God:

There's an Eternal God does hear, and ſee
And underſtands ev'ry Impiety;
Tho' it in dark receſs, or thought committed be.

But this Poetical Fable with *Calimachus* ought to be rejected, who thus ſaith,

If you believe a God, it muſt be meant
That you conceive this God Omnipotent.

For God cannot do every thing; for if it were ſo, then a God could make Snow black, and the Fire, cold, and he that is in a poſture of Sitting to ſtand upright, and ſo on the contrary. The brave ſpeaking, *Plato* pronounceth that God formed the World after his own Image, but this ſmells rank of the old dotages, according to the rate of the Antic and Obſolete Play-writers, for how did God, caſting his Eye upon himſelf, frame this Univerſe? Or how did God being Spherical render himſelf a being Inferior to Man. *Anaxagoras* avers that Bodies did conſiſt from all Eternity, but the Divine Intellect did reduce them into their proper Orders and effected the Origination of all beings, but *Plato* did not ſuppoſe that the Primary Bodies had their conſiſtence and repoſe, but that they were moved confuſedly and in diſorder; but God knowing that Order was better than confuſion, did digeſt them into the beſt methods; both theſe were equally peccant, for both ſuppoſe God to be the great Moderator of human Affairs, and for that cauſe he formed this preſent World, when it is apparent that an immortal and bleſſed being repleniſhed with all his glorious Excellencies, and not at all obnoxious to any ſort of evil, but being wholly accompliſhed with his own felicity and immortality ſhould employ himſelf with the concerns of men; for certainly miſerable is the Being, which like a Labourer or Artificer was, and is, moleſted by the troubles and cares which the forming and governing of this World give him; add to this that the God whom theſe men profeſs could not at all be exiſting, previous to this preſent World, for either Bodies were in a repos'd or in a diſorder'd motion, and that God did either ſleep, or elſe was in a perpetual watchfulneſs, but neither of theſe can be admitted, neither the firſt nor the ſecond can be entertained, becauſe they ſuppoſe God to be Eternal; if God from Eternity was in a continual ſleep he was in an Eternal death, what is death but an Eternal ſleep; but no ſleep can effect a Deity, for the immortality of God

and alliance to Death are vaſtly different, but if God was in a continual vigilance, either there was ſomething wanting to make him happy, or elſe his Beatitude was perfectly compleat, but according to neither of theſe God cannot be ſaid to be bleſſed; not according to the firſt, if there be any deficiency there is no perfect bliſs, not according to the ſecond, for though there be nothing wanting to the felicity of God, yet he cannot be ſaid to be happy becauſe he buſies himſelf in human affairs; and how can it be ſuppoſed that God adminiſters by his own Providence human Concerns, when to vain and trifling perſons proſperous things happen, to great and high adverſe, *Agamemnon* was both

A Vertuous Prince, for Warlike Acts renown'd.

He by an Adulterer and Adultereſs was vanquiſhed and perfidiouſly ſlain, *Hercules* after he had freed the life of Man from many things that were pernicious to it, periſhed by the Witchcraft and Poyſon of *Deianira*, *Thales* ſaid that the intelligence of the World was God, *Anaximander* he concluded that the Stars were Heavenly Deities; *Democritus*, that God being a Globe of Fire is the Intelligence and ſoul of the World; *Pythagoras* in his Book called the Principles, that God an unity and a perfect good which is indeed the nature of an unity, is it ſelf a mind, but the Binary number which is infinite is a Devil, and in its own nature evil, about which the multitude of material Beings are converſant, and that this World is the object of our Eyes. *Socrates* and *Plato* agree in this, that that which is one, hath it's Original from its own ſelf, is of a ſingular ſubſiſtence, is one only Being perfectly good, all theſe various names ſignifying goodneſs, do all center in a mind, hence God is to be underſtood as that mind and intellect which is a ſeparated form that is pure and unmixed of all Matter, nor is twiſted with any thing obnoxious to Paſſions. *Ariſtotle*'s Sentiment is that God hath his reſidence in Superior Regions, and hath placed his Throne in the Supreme Sphere and is a ſeperated form. Which Sphere is an Ethereal body, which is by the Philoſophers ſtiled the *Fifth* Eſſence or Quinteſſence,

Quinteſſence, by which means there is the diviſion of the Spheres, though naturally they are contiguous, yet it appears to Reaſon that they are ſeparated, he concludes that each of the Spheres is an Animal compoſed of a Body and Soul, the Body of them is Æthereal moved Orbicularly, the Soul is the Rational form which is unmoved, yet by its operation is the cauſe that the Sphere is in motion; the *Stoics* they affirm that God is a thing more common and obvious, and is a Mechanic Fire which every way ſpreads it ſelf to produce the World, it contains in it ſelf all Seminal Vertues, and by this means all things by a fatal neceſſity were produced; This Spirit paſſing through the whole World, received its denomination from every part of Matters, through which it ran in its journey, received its various mutations. This therefore Æthereal Fire took the name of a God, the World, the Stars, the Earth, and of a mind or intellect, when in the Supreameſt place of the Univerſe; in the judgment of *Epicurus* all the Gods are *Anthromorphites*, or have the ſhape of Men, they are only preceptible by reaſon, for their nature admits of no other manner of being apprehended, their parts being ſo ſmall and fine, that they give no Corporeal repreſentations; the ſame *Epicurus* aſſerts that there are four other Natural Beings which are immortal, of this ſort are *Atoms*, the *Vacuum*, the infinite ſpace, the ſimiliar Parts, and theſe likewiſe are called Elements.

CHAP. VIII. *Of thoſe that are called* Genius's *and* Heroes.

HAving treated of the Eſſence of the Deities in a juſt order, it follows that we diſcourſe of *Dæmons* and *Heroes*, *Thales*, *Pythagoras*, *Plato* and the *Stoics* do conclude that *Dæmons* exiſt of thoſe Eſſences which are Animals, that the *Heroes* are the Souls ſeparated from their Bodies, ſome are good, ſome are bad, the good are thoſe when their Souls are good, the evil when their Souls are wicked, all this is rejected by *Epicurus*.

CHAP. IX. *Of Matter.*

MAtter is that firſt being which is ſubſtrate for Generation, Corruption and all other Alterations, the Diſciples of *Thales*, *Pythagoras* with the *Stoics*, they are of Opinion that Matter is changeable, mutable, convertible and ſliding through all things into all things. The Follower of *Democritus* avers, That the *Vacuum*, the *Atom* and the *Incorporeal Subſtance* are the firſt Beings and not obnoxious to Paſſions: *Ariſtotle* and *Plato* they affirm, That Matter is of that ſpecies which is corporeal, void of any Form, Species, Figure and Quality, but apt to receive all Forms, that ſhe may be the Nurſe, the Mother and Origen of all other Beings; but they that do ſay that the Earth, the Air and Fire are Matter, do likewiſe ſay that Matter cannot be without Form, but conclude it is a Body, but they that ſay that indiviſible Particles and Atoms are Matter, do ſay that Matter is without Form.

CHAP. X. *Of Ideas.*

AN *Idea* is a Being Incorporeal, it not having a ſubſiſtence by it ſelf, it gives the Repreſentation of all in informed Matter and is made the cauſe of Matter; receives all its Forms. *Socrates* and *Plato* conjecture, that that theſe *Ideas* are not material Eſſences, but have their Exiſtence in the Underſtanding and Fancy of the Deity, that is of a Mind. *Ariſtotle* meddles not at all with Forms and Ideas, for he doth not believe them ſeparated from Matter, for what was begotten he did not think was produced by God, thoſe *Stoics* that are of the School of *Zeno* profeſs that Ideas are nothing elſe but the Conceptions of our own Mind.

CHAP. XI. *Of Cauſes.*

A Cauſe is that by which any thing is produced, or by which any thing is affected; *Plato* gives this ſtripple Diviſion of Cauſes, the material, the efficient and the

the final Cauſe, the principal Cauſe he judges to be the efficient which is the mind and intellect. *Pythagoras* and *Ariſtotle*, they judge the firſt cauſes are incorporeal Beings, but thoſe that are cauſes by accident or participation become corporeal Subſtances, by this means the World is Corporeal, the *Stoics* grant that all cauſes are Corporeal, but yet they deny not that there are Spirits.

CHAP. XII. *Of Bodies.*

A Body is that Being which hath theſe three Dimenſions, Latitude, Profundity and Longitude, or a bulk which makes a ſenſible Reſiſtance, or whatſoever of its own nature poſſeſſeth a place. *Plato*, that it is neither heavy nor light in its own nature, when it exiſts in its own place, but being in the place where another ſhould be, then it hath an inclination by which it tends to gravity or levity; *Ariſtotle* ſaith, that if we ſimply conſider things in their own Nature, the Earth only is to be judged heavy, and Fire light, but Air and Water fall under other reſpects. The *Stoics* they think that of the Four Elements, two are light, Fire and Air, two ponderous, Earth and Water; that which is naturally light, doth by its own nature, not by any inclination recede from its own Centre, but that which is heavy, doth by its own nature tend to its Centre; for a heavy thing is not the Centre of its ſelf. *Epicurus*, that Bodies are not to be comprehended, but the firſt Bodies which are ſimple Bodies, and all thoſe compoſed of them, all theſe acknowledge gravity; that all Atoms are moved ſome perpendicularly, ſome obliquely, ſome are carried aloft by the force of thoſe Bodies, who have ſtruck them.

CHAP. XIII. *Of thoſe Things that are leaſt in Nature.*

E*mpedocles*, That precedaneous to the Four Elements he introduceth the moſt minute Bodies which reſemble Elements, but they did exiſt before the Elements,

ments, having ſimiliar parts and orbicular. *Heraclitus* he brings in the ſmalleſt Fragments and thoſe Indiviſible.

CHAP. XIV. *Of Figures.*

A Figure is the exterior Appearance, the circumſcription and the boundary of a Body; the *Pythagoreans*, That the Bodies of the Four Elements are Spherical, Fire being in the ſupreameſt place only excepted, whoſe Figure is Conical.

CHAP. XV. *Of Colours.*

COlour is the viſible quality of a Body, the *Pythagoreans* called Colour the extimate appearance of a Body; *Empedocles*, that which is conſentaneous to the paſſages of the Eye; *Plato*, that they are Fires emitted from Bodies which have parts harmonious for the ſight; *Zeno* the *Stoic*, that Colours, they are the firſt Figurations of matter; the *Pythagoreans*, that Colours are of four ſorts, White and Black, Red and Pale, and they derive the variety of Colours of the Elements from the diverſity of the Animals, and the variety of the Places and Airs in which they live and are bred.

CHAP. XVI. *Of the Diviſion of Bodies.*

THE Diſciples of *Thales* and *Pythagoras* granting all Bodies are paſſible and diviſible unto Infinity, yet that Atoms and indiviſible Parts are there fixed, and admit not of a diviſion into Infinity: *Ariſtotle*, that all Bodies are potentially but not actually diviſible into Infinity.

CHAP. XVII. *How Bodies are mixt and contemperated one with another.*

THE Ancient Philoſophers, That the mixture of Elements proceeded from the Alteration of Qualities, but the Diſciples of *Anaxagoras* and *Democritus* by the various diſpoſitions of parts one with another; *Empedocles* he compoſes the Elements of the ſmalleſt bulks, hoſe which are the moſt minute and may be termed the Element

Element of Elements; *Plato* aſſigns three Bodies, but he will not theſe to be Elements, nor properly ſo called Air, Fire and Water are mutable into one another, but the Earth is mutable into none of theſe.

CHAP. XVIII. *Of a Vacuum.*

ALL the natural Philoſophers from *Thales* to *Plato* making a diligent inquiſition into Nature rejected a *Vacuum*; *Empedocles*, that there is nothing of a Vacuity in Nature, nor any thing ſuperabundant; *Lucippus*, *Democritus*, *Demetrius*, *Metrodorus*, *Epicurus*, That there are Atoms, which conſidering the vaſtneſs of their numbers are infinite, and that a *Vacuum* is infinite in its magnitude; the *Stoics*, that within the compaſs of the World there is no *Vacuum*, but beyond it the *Vacuum* is infinite. *Ariſtotle*, that the *Vacuum* beyond the World is ſo great, that the Heaven has liberty to breath into it, for the Heaven is fiery.

CHAP. XIX. *Of Place.*

PLato to define place calls it that thing which in its boſom receives Forms and Ideas, for he uſes a Metaphor, taken from Matter, and that it is as a Nurſe or Receptacle of Beings. *Ariſtotle*, That it is the Ultimate ſuperficies of the circumambient Body, contiguous to that which it doth encompaſs.

CHAP. XX. *Of a Region or Capacity.*

THE *Stoics* and *Epicureans* make a Place, a *Vacuum* and a *Region* to differ, a *Vacuum* is that which is void of any thing that may be called a Body, Place is that which is poſſeſt by a Body, a *Region* that which is partly filled with a Body, as Wine in a Cask.

CHAP. XXI. *Of Time.*

IN the Sence of *Pythagoras*, Time is that Sphere which incompaſſes the World. *Plato*, That it is Eternity repreſented to us by Motion, or the Motion of the World, by ſeveral diſtances and intervals. *Eratoſthenes*, That it is the *Solar* Motion.

CHAP. XXII. *Of the Eſſence of Time and Nature.*

Plato, That the heavenly Motion is Time. The *Stoics* are divided, many of whom affirm that Motion it ſelf is Time: Others of them think that Time had no beginning. *Plato*, That Time had its Original from an Intelligence.

CHAP. XXIII. *Of Motion.*

Plato and *Pythagoras*, That Motion is a verſity and alteration in matter: *Ariſtotle*, That it is the actual Operation of that which may be moved. *Democritus*, that there is but one ſort of Motion, and it is that which is oblique. *Epicurus*, that there are two ſpecies of Motion one perpendicular and the other oblique. *Herophilus* that there is one ſpecies of Motion, which is obvious only to Reaſon, the other to Sence. *Heraclitus* utterly denies that there is any thing of quiet or repoſe in Nature; for that is the ſtate of the dead, one ſort of Motion is Eternal which he aſſigns to Beings Eternal, the other corruptible to thoſe things which are Corruptible.

CHAP. XXIV. *Of Generation and Corruption.*

Parmenides, *Meliſſus* and *Zeno* deny that there are any ſuch things as Generation and Corruption, for they ſuppoſe that the Univerſe is unmoveable; *Empedocles*, *Epicurus* and other Philoſophers that combine in this, that the World is fram'd of ſmall corporeal Particles meeting together; theſe affirm that Corruption and Generation are not ſo properly to be accepted, nor do they conſiſt in any alteration according to their Qualities, but there are conjunctions and ſeparations which are made according to quality by coalition or disjunction. *Pythagoras*, and all thoſe who take for granted that Matter is ſubject to Mutation, they ſay that Generation and Corruption are to be accepted in their proper ſence, and that they are accompliſhed by the alteration, mutation and diſſolution of Elements.

CHAP. XXV. *Of Neceſſity.*

THales, that Neceſſity is Omnipotent, and that it exerciſeth an Empire over every thing. *Pythagoras*, that the World is inveſted by Neceſſity. *Parmenides* and *Democritus*, that there is nothing in the World but what is neceſſarily, and that this ſame neceſſity is otherwiſe called Fate, Juſtice, Providence and the Architect of the World.

CHAP. XXVI. *Of the Nature of Neceſſity.*

BUT *Plato* diſtinguiſheth and refers ſome things to Providence, others to Neceſſity. *Empedocles*, he makes the nature of Neceſſity to be that cauſe which employs Principles and Elements. *Democritus*, he makes it to be a reſiſtance, impulſe and force of Matter. *Plato*, ſometimes that Neceſſity is Matter, at other times, that it is the habitude or reſpect of the efficient cauſe towards Matter.

CHAP. XXVII. *Of Deſtiny, or Fate.*

HEraclitus who attributes all things to Fate, he makes Neceſſity to be the ſame thing with it. *Plato*, he admits of a Neceſſity in the Minds and Converſation of Men, but yet he introduceth a Cauſe which flows from our ſelves. The *Stoics* in this agreeing with *Plato*, that Neceſſity is a cauſe invincible and violent, that Fate is the ordered complication of cauſes in which there is an intexture of thoſe things which proceed from our own determination, ſo that there are theſe differences in things, ſome are to be attributed to Fate, others not.

CHAP. XXVIII. *Of the Nature of Fate.*

ACcording to *Heraclitus*, the Eſſence of Fate is a certain Reaſon which penetrates the Subſtance of every Being, and this is an Ætherial Body, containing in it ſelf that ſeminal Faculty, which gives an Original to every Being in the Univerſe. *Plato*, that it is the Eternal Reaſon and the Eternal Law of the Nature of every

every Being: *Chryſippus*, that it is a ſpiritual Faculty, which in due order doth manage and rule the Univerſe: Again, in his Book ſtiled the Definitions, that Fate is the reaſon of the World, or that it is that Law whereby Providence rules and adminiſters every thing that is in the World; or it is that Reaſon by which all things have been produced: The *Stoics* that it is a chain of Cauſes, that is, it is an order, connexion of Cauſes which cannot be reſiſted. *Poſſidonius*, That it is a Being the third in degree from *Jupiter*, the firſt of Beings is *Jupiter*, the ſecond Nature, and the third Fate.

CHAP. XXIX. *Of Fortune.*

Plato, That it is a cauſe which is accidentally, or that whereby things proceed from the Election and Counſel of Men. *Ariſtotle* that there is one cauſe fortuitous in thoſe things which are done by an Impulſe; and that for ſome Reaſon, and this cauſe is uncertain and unſtable; there's a great deal of difference betwixt that which flows from the free-will of a Man, and that which falls out by blind Fortune; for that which is fortuitous, that may be from the free-will of Man, and that only is in things practical, but what is arbitrarily is not fortuitouſly, that which is by Chance is in rational Beings irrational and inanimate. *Epicurus*, That it is the cauſe not always conſiſtent, but various as to Perſons, Times and Manners. *Anaxagoras* and the *Stoics*, That it is that cauſe which humane Reaſon cannot comprehend, for there are ſome things which proceed from neceſſity, ſome things from choice and free-will, ſome things from Fortune, ſome from Election, ſome from Fate.

CHAP XXX. *Of Nature.*

Empedocles, that Nature is nothing elſe but the mixture and ſeparation of the Elements, for thus he writes in the firſt Book of his natural Philoſophy,

That which we Mortals Nature call
We err, there's no ſuch thing at all:

Nature

Nature gives neither Life nor Death,
Mutation makes us Die or Breath;
Atomes have a certain ſeparation,
From this Nature takes its Appellation.

Anaxagoras is of the ſame Opinion, That Nature is Coalition and Separation, and thus are Generation and Corruption.

LIBER. II.

HAving finiſhed my diſſertation concerning Principles and Elements, and thoſe Things which chiefly appertain to them, I will turn my Pen to diſcourſe of thoſe things which are produced by them, and will take my beginning from this World, which contains and encompaſſeth all Beings.

CHAP. I. *Of this World.*

PYthagoras was the firſt Philoſopher that ſtiled this World πειχμὴ (*i. e.*) the Embracer of all things, and gave it in his own Language the Name of κόσμος, from the Order and Beauty of it, for ſo that word ſignifies. *Thales* and his Followers ſay the World is one. *Democritus*, *Epicurus* and their Scholar *Metrodorus* affirm, That there are infinite Worlds in an infinite ſpace, for that infinite *Vacuum* in its whole extent contains them. *Empedocles*, That the Circle which the Sun makes in its motion circumſcribes the World, and that ſame *Circle* is the utmoſt bound of the World. *Schucus*, That the World knows no limits. *Diogenes*, That the Univerſe is infinite, but this World is terminated. The *Stoicks*, they make a difference between that which is call'd the Univerſe, and that which is called the whole World; the Univerſe is that infinite ſpace conſider'd with the *Vacuum*, the vacuity being removed, gives the right conception of the World; ſo that the Univerſe and the World are not the ſame thing.

CHAP. II. *Of the Figure of the World.*

THE *Stoicks* ſay that the Figure of the World is Spherical, others that it is Conical, others Oval. *Epicurus*, that the figure of the World may be Globular, or that it may admit of other ſhapes.

CHAP. III. *Whether the World be an Animal.*

Democritus, *Epicurus*; and thoſe Philoſophers who introduc'd *Atoms* and a *Vacuum*; they affirm, That the World is not an Animal, nor govern'd by any wiſe Providence, but that it is managed by Nature, which is void of Reaſon; all the other Philoſophers affirm that the World is informed with a Soul, and govern'd by Reaſon and Providence. *Ariſtotle* being excepted, who is ſomewhat different, he is of opinion that the whole World is not acted by a Soul in every part of it, nor hath it any Senſitive, Rational or Intellectual Faculties, nor guided by Reaſon and Providence in every part of it, of all which the heavenly Bodies are made partakers; for the Circumambient Spheres are animated and are living Beings; but thoſe things which are about the Earth, are void of thoſe Endowments; and though thoſe terreſtrial Bodies are of an orderly diſpoſition, yet that is caſual and not primogenial.

CHAP. IV.

Whether the World is Eternal and Incorruptible.

Pythagoras and *Plato*, That the World was framed by God, and in being Corporeal, is obvious to the Senſes, and in its own Nature is obnoxious to Deſtruction, but it ſhall never periſh, it being preſerved by the Providence of God. *Epicurus*, That the World had a beginning, ſo ſhall have an end, like as Plants and Animals have. *Zenophanes*, That the World never had a beginning, is eternal and incorruptible. *Ariſtotle*, That part of the World which is ſublunary is obnoxious to paſſions, and their Terreſtrial Beings find a decay.

CHAP.

CHAP. V.

Whence doth the World receive its Nutriment?

Ariſtotle, That if the World be nouriſhed it will likewiſe be diſſolved, but if it requires no aliment it will therefore be eternal. *Plato*, That this very world prepares for it ſelf a nutriment, by the alteration of thoſe things which are corruptible in it. *Philolaus*, That a Deſtruction happens to the World two manner of ways; either by Fire falling from Heaven, or by the ſublunary Water being poured down through the whirling of the Air, and the Exhalations proceeding from thence, or the Element of the World.

CHAP. VI. *From what Element God did begin to raiſe the Fabrick of the World.*

THE Natural Philoſophers pronounce that the forming of this World took its Original from the Earth, it being its Centre, for the Centre is the principal part of the Globe. *Pythagoras* from the Fire and the fifth Element; *Empedocles*, he determines, That the firſt and principal Element is the Æther, then Fire, after that the Earth, which Earth being ſtrongly compacted, by the force of a violent circumlation, Water ſprings from it, the Exhalations of which Water doth produce the Air, the Heaven it took its Origin from the Æther, and Fire gave a Being to the Sun.; thoſe things that are neareſt to the Earth, are compoſed of thoſe Beings which are the Remainders. *Plato*, that the viſible World was framed after the Exemplar of the intellectual World; the Soul of the viſible World was firſt produced, then the Corporeal Figure, the firſt of which was Fire and Earth, the ſecond Air and Water. *Pythagoras*, That the Earth was formed of five ſolid Figures which are called Mathematical, the Earth was produced by the Cube, the Fire by the *Pyramide*, the Air by that Figure which hath Eight Sides, the Water of that which hath Twenty, and that the Globe of the Univerſe is compoſed of that which hath Twelve ſides. In all theſe *Plato* hath the ſame Sentiments with *Pythagoras*.

CHAP. VII. *In what Form and order the World was Compoſed.*

Parmenides, That there are ſmall Coronets alternately twiſted one within another, made up of a thin, others of a condenſed matter, and they are mix'd mutually together of light and of darkneſs, and between them there is a ſolid Subſtance exiſting, which like a firm Wall ſurrounds theſe Coronets. *Leucippus* and *Democritus*, that they cover the World as in a Circle, like as a Garment and Membrane. *Epicurus*, That that which bounds ſome of the World, is of a thin, and that which limits other parts of the World is groſs and condenſed, and of theſe ſome are in Motion, or fixed. *Plato*, That Fire takes the firſt place in the World; the ſecond the Æther, after that the Air, under that the Water, the laſt place the Earth poſſeſſeth; ſometimes he puts the Æther, and the Fire in the ſame place. *Ariſtotle* gives the firſt place to the Æther, as that which is impaſſible, it being a kind of the fifth Body, after which he placeth thoſe that are paſſible, Fire Air and Water, and laſt of all the Earth, to thoſe Bodies that are accounted Cæleſtial, he aſſigns a Motion that is circular, but to thoſe that are ſeated under them, if they be light Bodies an aſcending, if heavy, a deſcending Motion. *Empedocles*, That the places of the Elements are not always fixed and determined, but they all ſucceed one another in their reſpective Stations.

CHAP. VIII. *What is the Cauſe of the Worlds Inclination*

Diogenes and *Anaxagoras*, That after the World was compoſed, and that the Earth had produced living Creatures, the Earth, out of its own propenſity, made an Inclination towards the South, perhaps this may be attributed to a wiſe Providence, that thereby ſome parts of the World may be habitable, others inhabitable, according as the various Climates are affected with a rigorous cold, or a ſcorching heat, or a juſt temperament

of Cold and Heat. *Empedocles*, that the Air yielding to the impetuous force of the ſolar rays, the Bears received an inclination; whereby the Northern parts were exalted, the Southern depreſſed, by which means the whole World received its Inclination.

CHAP. IX. *Of that thing which is beyond the World, and whether it be a* Vacuum *or not.*

Pythagoras and his Followers, that beyond the World there is a *Vacuum*, into which and out of which the World hath its Reſpiration. The *Stoics*, That there is a *Vacuum* into which the infinite Space by a Conflagration ſhall be diſſolv'd. *Poſſidonius*, Not an infinite *Vacuum*, but as much as ſuffices for the diſſolution of the World, and this he aſſerts in his Firſt Book concerning the *Vacuum*. *Ariſtotle* affirms, That there is a *Vacuum*. *Plato* concludes, That neither within nor without the World there is any *Vacuum*.

CHAP. X. *What parts of the World are on the right Hand, and what parts are on the Left.*

Pythagoras, *Plato* and *Ariſtotle*, The Eaſtern parts of the World, from whence motion commences, are of the Right, thoſe of the Weſtern, are of the Left-hand of the World. *Empedocles*, Thoſe that are of the Right-hand, are thoſe parts which appertain to the Summer Solſtice, thoſe of the Left to the Winter.

CHAP. XI. *Of Heaven, what is its Nature and Eſſence*

Anaximenes, The utmoſt Circumference of Heaven, is of a terreſtrial Conſtitution. *Empedocles*, That the Heaven is a ſolid ſubſtance, and hath the form and hardneſs of Criſtal, it being compoſed of the Air and compacted by Fire; and in both the *Hemiſpheres* inveſts the Elements of Air and Fire. *Ariſtotle*, That it is formed by the fifth Body, and by the mixture of extream heat and cold.

CHAP. XII. *Into how many Circles is the Heaven distinguished; Or of the Division of Heaven.*

Thales, *Pythagoras* and the Followers of *Pythagoras*, do distribute the Universal Globe of *Heaven* into five Circles, which they denominate *Zones*, one of which is called the *Artic* Circle, which is always conspicuous to us, another is the Summer Tropic, another is the Solstice, another is the Winter Tropic, another is the Antartic Circle, which is always obscure to us. The Oblique Circle called the Zodiac, is placed under the three that are in the midst, and being in a Transverse Motion, gently toucheth them all. It's supposed that *Pythagoras* made the first discovery of the Obliquity of the *Zodiac*, but one *Oenipodes* of *Chaios* challenges to himself the Invention of it.

CHAP. XIII.

What is the Essence of the Stars, and how they are composed.

Thales, That they are Earthly Globes set on Fire *Empedocles*, that they are fiery Bodies arising from that Fire which the Æther embraced within it self, and did shatter in pieces, when the Elements were first separated one from another. *Anaxagoras*, the circumambient Æther is of a fiery Substance, by a vehement force in its whirling about, did tear Stones from the Earth, and by its own power set them on Fire, and established them as Stars in the Heavens. *Diogenes* thinks they resemble Pumice Stones, and that they are the breathings of the *World*; again he supposeth that they were some invisible Stones, falling from Heaven upon the Earth, and there quenched, as it happened in the River *Egos*, into which a stony Star resembling Fire did fall. *Empedocles*, That the fixed Stars are fastned by Christal, but that the Planets are loosned. *Plato*, That the Stars for the most part are of a fiery Nature, but they are made partakers of another Element, with whom they are mixed after the resemblance of Glue. *Zenophanes*, That they are composed of inflamed Clouds, which in the

the day time are quenched, and in the night are kindled again. the like we ſee in Coals, that the riſing and ſetting of the Stars is nothing elſe but the Quenching and Kindling of them. *Heraclitus* and the *Pythagoreans*, that every Star is a World in an infinite Æther, and incompaſſeth the Air, the Earth and the Æther, this opinion is reported to be found in the Verſes of *Orpheus*, for they ſuppoſe that each of the Stars do make a World. *Epicurus* condemns none of theſe Opinions, for he embraces any thing that is poſſible.

CHAP. XIV. *Of what Figure the Stars are.*

THE *Stoicks*, that the Stars are of a Circular Form, like as the Sun, the Moon and the World. *Cleanthes*, that they are of a Conical Figure. *Anaximenes*, that they are faſtned as Nails in the Chryſtalline Firmament, ſome others, that are Fiery Plates of Gold, reſembling Pictures.

CHAP. XV. *Of the Order and Place of the Stars.*

Zenocrates, that the Stars are moved in one and the ſame Superficies; the other *Stoicks* ſay, that they are moved in various Superficies, ſome being ſuperior, others inferior. *Democritus*, that the fixed Stars are in the higheſt place, after thoſe the Planets, amongſt which in their order, the *Sun*, *Venus* and the *Moon*. *Plato*, that the firſt under the ſight of the fixed Stars, that makes its appearance is *Phaeno* the on of *Saturn*, the ſecond *Phaeton* the Son of *Jupiter*, the third the Fiery, which is the Son of *Mars*; the fourth the Morning Star, which is the Son of *Venus*; the fifth the ſhining Star, and that is the Son of *Mercury*, in the ſixth place is the *Sun*, the ſeventh the *Moon*; *Plato* and ſome of the Mathematicians conſpire in the ſame opinion, others place the *Sun* as the Center of the Planets, *Anaximander* *Metrodorus* Native of *Chios* and *Crates* aſſign to the *Sun* the ſuperior place, after him the *Moon*, after them the fixed Stars and Planets.

CHAP

CHAP. XVI. *Of the Motion and Circulation of the Stars.*

Anaxagoras, *Democritus* and *Cleanthes*, That all the Stars have their motion from East to West. *Alemæon* and Mathematicians, That the Planets have a contrary Motion to the fixed Stars; in opposition to them are carried from the West to the East. *Anaximander*, That they move under those Circles and Spheres on which they are placed. *Anaximenes*, That they are turned under and about the Earth. *Plato* and the Mathematicians, That the *Sun*, *Venus* and *Mars* retain the same equal measures in their Motions.

CHAP. XVII. *Whence do the Stars receive their Light.*

Metrodorus, that all the fixed Stars derive their light from the Sun. *Heraclitus* and the *Stoics*, that Earthly Exhalations are they by which the Stars are nourished. *Aristotle*, that the Heavenly Bodies require no nutriment, for they being Eternal cannot be obnoxious to Corruption. *Plato* and the *Stoics*, that the whole World and the Stars are fed by the same things.

CHAP. XVIII. *What are those Stars which are called the* Dioscuri, *the Twins, or* Castor *and* Pollux.

Enophanes, that those which appear as Stars in the tops of Ships are shining Clouds carried by an unknown motion; *Metrodorus*, that the Eyes of frighted and astonished people emit those Lights which are called the *Twins*.

CHAP. XIX. *How Stars Prognosticate, and what is the cause of Winter and Summer.*

PLATO, that the Summer and Winter Indications proceed from the Rising and Setting of the Stars (that is) from the Rising and Setting of the Sun, the Moon and fixed Stars, *Anaximenes* that the Moon in this is not at all concerned, but that it is wholly performed by the *Sun*.

Eudoxus

Eudoxus and *Aratus* aſſign it in common to all the Stars; for thus they ſing:

Thundring Jove, *Stars in Heav'n hath fixt*
And them in ſuch beauteous order mixt
Which yearly future things predict.

CHAP. XX. *Of the Eſſence of the Sun.*

Anaximander, that the *Sun* is a Circle eight and twenty times bigger than the Earth, and it very much reſembles the *Nave* of a Chariot-Wheel which is hollow and full of Fire, the Fire of which appears to us through its mouth, as by a Pipe that is burning, and this is the *Sun*. *Zenophanes*, that the *Sun* is conſtituted of ſmall bodies of Fire compact together and raiſed from a moiſt Exhalation which preſſes upon, and gathers about the *Sun*, or that it is a Cloud infired: The *Stoics* that it is an Intelligent flame proceeding from the Sea: *Plato* that it is compoſed of abundance of Fire. *Anaxagoras*, *Democritus* and *Metrodorus*, that it is an infired Stone, or a Burning Globe: *Ariſtotle*, that it is a Sphere formed out of the *fifth* Body: *Philolaus* the *Pythagorean* that the *Sun* ſhines as Chryſtal, which receives its ſplendour from the Fire of the World and ſo reflecteth its light upon us; ſo that the body of Fire, which is Cœleſtial, hath a reſemblance with the *Sun*, and reflecting from its own light, from it ſelf upon the *Sun* as upon a Glaſs, and this we call the *Sun*, which is the Image of its reſemblance, or the Type of the *Prototype*. *Empedocles*, that there are two *Suns*, the one the *Prototype*, which is a Fire placed in the other Hemiſphere which it totally fills and is always ordered in a direct oppoſition to the reflection of its own light, ſo that the Sun, which is viſible to us, is formed by that ſplendour which is in the half part of the other Sphere, the air of which being full of a mixture of heat, the Orbicular Earth giving a Reflection, it becomes the exact Copy of the Chryſtalline Sun. To give briefly the full Senſe, the Sun is nothing elſe but the light and brightneſs of that Fire which encompaſſeth the Air. *Epicurus*, that it is an Earthly bulk well compacted, reſembling

ling a Pumice-Stone, or a Spunge, and being kindled by Fire it receives its light into its Pores.

CHAP. XXI. *Of the Magnitude of the Sun.*

Naximander, That the *Sun* in greatneſs is equal to the Earth, but if you reſpect that Circle from whence it receives its perſpiration, and in which it is moved, 'tis ſeven and twenty times larger than the Earth. *Anaxagoras*, That it is far greater than *Peloponneſus*. *Heraclitus*, That it is no broader than a Man's Foot. *Epicurus*, he equally embraceth all the foreſaid Opinions, That the *Sun* may be of magnitude as it appears, or it may be ſomewhat greater or ſomewhat leſs.

CHAP. XXII. *What is the Figure or Shape of the Sun.*

Naximenes, That in its dilatation it reſembles a Leaf. *Heraclitus*, That it hath the ſhape of a Boat and is ſomewhat crooked. The *Stoics*, That it is Spherical, and it is of the ſame Figure with the World and the Stars. *Epicurus*, That the recited *Dogmas* may be defended.

CHAP. XXIII. *Of the turning and returning of the Stars, or the Summer and Winter Solſtice.*

Naximenes, That the Stars are forced by a condenſed and reſiſting Air. *Anaxagoras*, By the repelling force of the Northern Air, violently puſhed on by the *Sun*, is rendred more condenſed and powerful. *Empedocles*, That the *Sun* is hindred from a continual direct courſe by its Spherical Vehicle, and by the two Circular Tropics. *Diogenes*, That the *Sun* when it comes to its utmoſt declination is extinguiſhed, a rigorous cold damping the heat. The *Stoics*, That the *Sun* maintains its courſe only through that ſpace in which its Element is ſeated, let it be the Ocean or the Earth, by the Exhalations proceeding from theſe it is nouriſhed. *Plato* and *Ariſtotle*, That the *Sun* receives a Tranſverſe motion from the Obliquity of the *Zodiac*, which is guarded by the *Tropics*, all theſe the Globe clearly manifeſts.

CHAP.

CHAP. XXIV. *Of the Eclipſe of the Sun.*

THALES was the firſt who affirmed, That the Eclipſe of the *Sun* was cauſed by the *Moon*'s running in a perpendicular Line under it; for the *Moon* in its own nature is Terreſtrial, by Glaſſes it's made perſpicuous that when the *Sun*'s Eclipſed the *Moon* is in a direct Line below it. *Anaximenes*, That the *Sun* is Eclipſed when the Fiery Mouth of it is ſtopped and hindred from perſpiration. *Heraclitus*, 'Tis after the manner of the turning of a Boat when the Concave as to our ſight appears uppermoſt, and the Convex nethermoſt. *Zenophanes*, The *Sun* is Eclipſed, when extinguiſhed; he gives a farther account of the Eclipſe of the *Sun*, which remains for a whole Month, and again of another ſort of Eclipſe which changeth the Day into Night, the cauſe of which is the inviſible concourſe of condenſed Clouds, which cover the Orb of the *Sun*. *Ariſtarchus* placeth the *Sun* amongſt the fixed Stars, that the Earth is moved about the *Sun* by its inclination and vergency towards it, intercepts its light, and ſhadows its Orb, *Zenophanes*, That there are many *Suns* and many *Moons* according as the Earth is diſtinguiſhed by Climates, Circles and Zones. At ſome certain time the Orb of the *Sun* falling upon ſome diſtinct part of the habitable World, wanders in a *Vacuum*, and becomes Eclipſed. The ſame perſon affirms that the *Sun* proceeding in its motion in the infinite ſpace appears to us to move orbicularly, when truly it receives that repreſentation from its infinite diſtance from us.

CHAP. XXV. *Of the Eſſence and Magnitude of the Moon.*

ANaximander, That the Circle of the *Moon* is nineteen times bigger than the Earth and reſembles the *Sun*, its Orb being full of Fire and in it ſuffers an Eclipſe, which he deſcribes by the divers turning of a Chariot-wheel, in the midſt of it there being an hollow *Nave* repleniſhed with Fire which hath but one way of perſpiration. *Zenophanes*, that it is a condenſed Cloud. The *Stoics* that 'tis mixed of Fire and Air. *Plato*, That it is

a

a Body of the greateſt part Fiery. *Anaxagoras* and *Democritus*, That it is a ſolid condenſed and Fiery Body in which there is champaign Countries, Mountains and Valleys. *Heraclitus*, That it is an Earth covered with a bright Cloud. *Pythagoras*, That the Body of the *Moon* was of a Fiery Nature. The *Stoics* declare that in magnitude it exceeds the Earth as much as the *Sun* it ſelf doth. *Parmenides*, That it is equal to the *Sun* from whom ſhe receives her Light.

CHAP. XXVI. *Of the Figure of the Moon.*

THE *Stoics*, That it is of the ſame Figure with the *Sun*, Spherical. *Empedocles*, That the Figure of it reſembles a Quoit. *Heraclitus*, A Boat; others, a Cylinder.

CHAP. XXVII.

From whence is it that the Moon receives her Light.

Anaximander, That ſhe gives Light to her ſelf, but it is more ſlender and faint. *Antipho*, That the *Moon* ſhines by its own proper Light, but it abſconds it ſelf; the Solar Beams darting on it obſcures it. Thus it Naturally happens, that a more vehement Light puts out a weaker, the ſame is ſeen in other Stars. *Thales* and his Followers, That the *Moon* borrows all her Light of the *Sun*. *Heraclitus*, That the *Sun* and *Moon* are after the ſame manner affected, in their Configurations, are ſhaped like Boats, and are made Conſpicuous to us, they receiving their Light from moiſt Exhalations; the *Sun* appears to us more refulgent, by reaſon 'tis moved in a clearer and purer Air; the *Moon* appears more duskiſh, it being carryed in an Air more troubled and groſs.

CHAP. XXVIII. *Of the Eclipſe of the Moon*

Anaximenes, That the Mouth of the Nave of the Wheel, about which the *Moon* is turned, being ſtopped is the cauſe of an Eclipſe. *Beraſus*, That it proceeds from the turning of the dark ſide to the *Lunar Orb* towards us. *Heraclitus*, That it is performed juſt after

after the manner of a Boat is turned upſide downwards. Some of the *Pythagorians* ſay, That the ſplendor ariſes from the Earth, its Obſtruction from its Oppoſition to it. Some of the *Neoteric Philoſophers*, that there is ſuch a diſtribution of the *Lunar Flame*, that it gradually, and in a juſt order, burns until it be Full Moon, in like manner, that Fire decays by degrees, until its Conjunction with the *Sun* totally extinguiſheth it. *Plato*, *Ariſtotle* and all the *Mathematicians*, that the obſcurity with which the *Moon* is every Month affected, ariſeth from a Conjunction with the *Sun*, by whoſe more reſplendent beams ſhe is darkened, and the *Moon* is then Eclipſed when ſhe falls upon the ſhadow of the Earth, the Earth interpoſing between the *Sun* and *Moon*, or to ſpeak more properly, the Earth intercepting the Light of the *Moon*.

CHAP. XXIX.

Of the Phaſis of the Moon, or the Lunar Aſpects; or how it comes to paſs, that the Moon appears to us Terreſtrial.

THE *Pythagorens*, that the *Moon* appears to us Terraneous, by reaſon its inhabited as our Earth is, and in it there are Animals of a large ſize, and Plants of a rarer beauty than our Globe affords, and that the Animals in their Vertues and Energy, are fifteen degrees ſuperior to ours, that they omit nothing Excrementitious, and the days are fifteen times longer. *Anaxagoras*, That the reaſon of the inequality ariſeth from the Commixture of things Earthly and Cold, and that Fiery and Caliginous Matter is jumbled together, whereby the *Moon* is ſaid to be a Star of a Counterfeit Aſpect.

CHAP. XXX. *How far the Moon is removed from the Sun, or its diſtance from it.*

THE diſtance of the *Moon* from the *Sun* is double to her remoteneſs from the Earth. The *Mathematicians*, that her diſtance from the *Sun* exceeds eighteen times that of hers from the Earth. *Eratoſthenes*, that the *Sun* is remote from the Earth ſeven hundred and eighteen thouſand furlongs.

CHAP. XXXI. *First, Of the Conversion of a year, and how mane Circulations make up the great Year of every Planet.*

THE Year of *Saturn* is compleated when he has had his Circulation in the space of thirty Solar Years, of *Jupiter* in twelve, of *Mars* in two, of the *Sun* in twelve Months, in so many *Mercury* and *Venus*, the spaces of their Circulation are equal. Of the *Moon* in thirty days, in which time her course from her Prime to her Conjunction is finished; as to the great Year, some make it to consist of eight Years Solar, some of nineteen, others of fifty nine. *Heraclitus*, of eighteen thousand. *Diogenes* of three hundred sixty five, added to those Years which *Heraclitus* assigns. Others there are, who lengthen it to thirty seven thousand, three hundred seventy seven Years.

LIBER III.

IN my two precedent Treatises, having in due Order taken a Compendious View, and given an account of the Cœlestial Bodies, the *Moon* dividing between them and the Terrestial. I must now Convert my Pen to Discourse in this Third Book of *Meteors*, which are Beings above the Earth, and below the *Moon*, and are extended to its site and position, which some suppose that it is the center of the Sphere of this World, and from thence will I take my beginning.

CHAP. I. *Of the Galaxy, or the Milky-way.*

THIS a Cloudy Circle, which continually appears in the Ayr, and by reason of the whiteness of its Colours is called, *The Galaxy*, or, *The Milky way*. Some of the *Pythagoreans* say, That when *Phaeton* set the World on Fire, that a Star falling from its own place in its Circular passage through the Region, caused an inflamation; Originally it was the first course of the *Sun*; others, that it is an Image as in a Looking-Glass, occasioned by the *Sun*'s reflecting its Beams towards the Heavens, and this appears in the Clouds, and in the Rain-bow. *Metrodorus*

That

That 'tis meerly the Solar courſe, or the motion of the *Sun* in its own Circle. *Parmenides*, That the mixture of a thick and thin ſubſtance gives it a Colour which reſembles *Milk*. *Anaxagoras*, The *Sun* moving under the Earth, and not being able to enlighten every place, the ſhadow of the Earth being caſt upon the part of the Heavens, makes the *Galaxy*. *Democritus*, that it is the ſplendor which ariſeth from the Coalition of many ſmall Bodies, which being firmly united amongſt themſelves, do mutually enlighten one another. *Ariſtotle*, That 'tis the Inflamation of dry, copious and coherent Exhalations, after which manner the Fiery Comets, whoſe ſeat is beneath the *Æther*, and Planets are produced. *Poſſidonius*, That it is a Combination of Fire, and it exceeds a Star in brightneſs, the ſplendor of it being more condenſed.

CHAP. II. *Of Comets and ſhooting Fires, and thoſe which reſemble Beams.*

A Comet is one of thoſe Stars which do not always appear, but after they have run through their determined courſe, they then riſe, and are viſible to us; others, that it is the Refraction of our Eyes upon the *Sun*, and gives the reſemblance of Comets, much after the ſame manner, as Images are reflected in Looking-glaſſes, *Democritus*; that two or more Stars being in Conjunction by their united light, make a Comet. *Ariſtotle*, That it is a Fiery Coalition of dry Exhalations; *Strato*, That it is the light of the Star darting through a thick Cloud that hath inveſted it; this is ſeen in Light-ſhining through *Lanthorns*. *Heraclides*, Native of *Pontus*, that it is a lofty Cloud inflamed by a ſublime Fire, the like cauſes he aſſigns to the bearded Comet, to thoſe Circles that are ſeen about the Sun or ſome other Stars, or thoſe *Meteors* which reſemble Pillars or Beams, and all other which are of this kind: This way unanimouſly go all the *Peripatetics*. Theſe *Meteors* being formed by the Clouds, do differ according to their various Configurations. *Boethus*, That it is a Phantaſie preſented to us by a relaxed Air. *Diogenes*, That Comets are Stars. *Anaxagoras*, That thoſe ſtiled Comets ſhooting through the *Æther* Air, whirled

whirled up and down like Sparks, and therefore ſoon extinguiſhed. *Metrodorus*, that it is a forcible Illapſe of the *Sun* upon Clouds which make 'em to ſparkle as Fire. *Zenophanes*, That all ſuch *Fiery Meteors* are nothing elſe but the Conglomeration of inſired Clouds, and the flaſhing motions of them.

CHAP. III. *Of violent Eruption of Fire out of the Clouds. Of Lightning. Of Thunder. Of Hurricanes. Of Whirlwinds.*

Anaximander, That all theſe by the Wind after this manner are produced; the Wind being by condenſed Clouds incloſed, violently endeavours to make its paſſage, and in breaking through the Cloud, gives the noiſe by the minuteneſs and levity of its parts, and by dividing the Cloud, becauſe of the blackneſs of it, gives a reſplendent Flame. *Metrodorus*, When the Wind falls upon a Cloud, whoſe denſing firmly compacts it, by breaking the Cloud, cauſeth a great noiſe, by ſtriking and dividing the Cloud it gives the Flame, in the ſwiftneſs of its motion the *Sun* imparting heat to it, throws out Thunder: The faint and weak declining of the Thunder ends in a violent Tempeſt. *Anaxagoras*, When Hea- and Cold meet, and are mixed together, that is, Æthereal parts with Airy by a great noiſe of Thunder is produced, but the blackneſs of a Cloud by reaſon of its Colour, flaſhing of Fire iſſue out of it; the full and great ſplendor is Lightning, the more inlarged and imbodied Fire becomes a Whirl-wind, the Cloudineſs of it gives the Hurricane. The *Stoics*, that Thunder is the claſhing of Clouds one upon another, flaſhing of Light is their Fiery Inflamation, their more rapid ſplendor gives the Lightning, the faint and weak the Whirl-wind. *Ariſtotle*, That all theſe proceed from dry Exhalations, which if they meet with moiſt Vapours, and forcing their paſſage, by the breaking of them gives the noiſe of Thunder; they being very dry, take Fire, and that makes Lightning; Tempeſt and Hurricanes ariſe from the plenitude of Matter, which each draw to themſelves, the

the hotter parts attracted, make the Whirl-wind, the duller the Tempeſts.

CHAP. IV. *Of Clouds, Rain, Snow and Hail.*

Anaximenes, The Air being very much condenſed by it, the Clouds are formed, this Air being more compacted Rain is compreſſed through it, when Water, in its falling down freezeth, then Snow is generated, when it is incompaſſed with a moiſt Air, 'tis Hail. *Metrodorus*, a Cloud is compoſed of a Watery Exhalation carried into a higher place. *Epicurus*, That they are made of Vapours. Hail and Snow are formed in a round Figure, being in their long deſcent preſſed upon by the Circumambient Air.

CHAP. V. *Of the Rain-bow.*

THoſe things which affect the Air in the Superior Places of it, are of two ſorts, ſome have a real ſubſiſtance, ſuch are Rain and Hail; others not thoſe who enjoy not a proper ſubſiſtance, are only in appearance, of this ſort is the Rain-bow: Thus the Continent to us that ſail ſeems to be in motion. *Plato*, That Men admiring it, feigned that it took Origination from one *Thaumantas*, which word ſignifies admiration.

Jove Paints the Rain-bow with a Purple Dye,
Alluring Man to caſt his wandring Eye.

Others therefore Fabled, that the Bow hath a Head like a Bull, by which it ſwallows up Rivers; but what's the cauſe of the Rain-bow? 'Tis evident, that what apparent things we ſee, they come to our Eyes in right or crooked Lines, or by Refraction; thoſe which are Incorporeal, and to Senſe obſcure, but to Reaſon they are obvious: thoſe which are ſeen in right Lines, thoſe appear in Pellucid Horns, or Reſplendent Stones: for all the parts of theſe things are very fine and tenuious, but thoſe which are appearing in crooked Lines are in Water, the thickneſs of the Water preſents them bended to our ſight; This is the Reaſon that Oars in themſelves ſtraight, when put into the Sea appear to us crooked. The third manner

of our ſeeing is by Refraction, and this is perſpicuous in Looking-glaſſes; after this third ſort the Rain-bow is affected, we conceive it is a moiſt Exhalation converted into a Cloud, and in a ſhort ſpace 'tis diſſolved into ſmall and moiſt drops, the Sun declining towards the Weſt, it will neceſſarily follow, that the whole Bow is ſeen oppoſite to the Sun, for the Eye being directed to thoſe drops receives a reflection, by this means the Bow is formed: The Eye doth not conſider the Figure and Form but the Colour of theſe Drops, the firſt of which Colours is a ſhining Red, the ſecond a Purple, the third is Skie Colour and Green. Let us conſider whether the reaſon of this Red-ſhining colour, be the ſplendor of the *Sun* falling upon theſe ſmall drops, the whole body of light being refracted, this bright Red colour is produced, the ſecond part being troubled and a light languiſhing in the drops, the colour becomes Purple; for the Purple is the faint Red, but when the third part is more and more troubled, then it is changed into the Green colour, and this proved by other effects of nature, if any one ſhall put water in his mouth and ſpit it out, ſo oppoſite to the *Sun* that its rays may be refracted on the drops, he ſhall ſee the reſemblance of a Rain-bow, the ſame appears to men that are blear-Ey'd, when they fix their watery Eyes upon a Candle. *Anaxamenes*, thinks the Bow is thus formed, the *Sun* caſting its ſplendor upon a thick, black and groſs Cloud, the Rays not being in a capacity to penetrate beyond the Superficies. *Anaxagoras*, The Solar Rays being reflected from a condenſed Cloud, the Star being placed directly oppoſite to it, forms the Bow after the mode of the repercuſſion of a Looking-Glaſs, after the ſame manner he aſſigns the Natural cauſe of the *Parelia* or Mock-Suns, which are often ſeen in *Pontus*. *Metrodorus*, When the *Sun* caſts its ſplendor through a Cloud, the Cloud gives it ſelf a Purple, and the light a Red colour.

CHAP. VI. *Of Meteors which reſemble Rods, or of Rods.*

THeſe *Rods* and the *Mock-Suns* are conſtituted of a double Nature, a real ſubſiſtance, and a meer appearance;

perance; of a real ſubſiſtance, becauſe the Clouds are the Object of our Eyes: Of a meer appearance, for their proper Colour is not ſeen, but that which is not Adventitious, the like affection Natural and Adventitious, in all ſuch things do happen.

CHAP. VII. *Of Winds.*

Anaximander, That Wind is a fluid Ayr, the *Sun* putting into motion, or melting the moiſt, ſubtle and moiſt parts of it. The *Stoics*, All Winds are a flowing Ayr, and from the Diverſity of the Regions, whence they have their *Origen*, receive their Denomination as from darkneſs, and the *Weſt* the *Weſtern Wind* from the *Sun*, and its riſing the *Eaſtern*, from the *North* to the *Northern*, and from the *South* the *Southern Winds*. *Metrodorus*, moiſt Vapours heated by the *Sun*, are the cauſe of the impetuouſneſs of violent Winds. The *Etæſian*, or thoſe Winds which annually Commence about the riſing of the *Little Dog*, the Air about the *Northern* Pole being more compacted, the *Sun* returning from the Solſtice thoſe Winds become more vehement.

CHAP. VIII. *Of Winter and Summer.*

Empedocles and the *Stoics*, that Winter is cauſed by the thickneſs of the Air prevailing and mounting upwards, and Summer by Fire it falling downwards.

This deſcription being given by me of Meteors, or thoſe things that are above us, I muſt paſs to thoſe things which are Terreſtrial.

CHAP. IX.

Of the Earth what is its Nature and Magnitude.

Thales and his Followers, that there is but one Earth *Oecetes* the *Pythagorean* that there are two Earths, this and the *Antipodes* or the Earth oppoſite to it. The *Stoics*, That this Earth is one and that finite and limited. *Zenophanes*, That the Earth being compacted of Fire and Air in its loweſt parts hath laid a Foundation in an infinite depth. *Metrodorus*, That the Earth is more ſediment and dregs of Water as the *Sun* is of the Air.

CHAP. X. *Of the Figure of the Earth.*

THales, the *Stoics* and their Followers, that the Earth is Globular. *Anaximander.* That it reſembles a ſmooth ſtony Pillar. *Anaximenes*, That it hath the ſhape of a Table. *Lucippus*, of a *Drum. Democritus*, That it is like a Quoit broad and hollow in the middle.

CHAP. XI. *Of the Site and Poſition of the Earth.*

THE Diſciple of *Thales*, That the Earth is the Center of the Univerſe. *Zenophanes*, That it is rooted or branched in the infinite ſpace. *Philolaus* the *Pythagorean*, gives to Fire the middle place, and that Fire is the Fire of the Univerſe, the ſecond place is the Earth which is inhabited by the *Antipodes*; the third to that Earth which we inhabit, which is ſeated in oppoſition unto, and is whirled about, the oppoſite, which is the reaſon that thoſe which inhabit that Earth cannot be ſeen by us. *Parmenides* was the firſt that confined the habitable World to the *Zones*, and to the *Winter* and *Summer* Solſtices.

CHAP. XII. *Of the Inclination of the Earth.*

LUcippus, That the Earth vergeth towards the Southern parts, by reaſon of the thinneſs and fineneſs that is in the South, the *Northern* parts are more compacted, they being congealed by a rigorous cold, but thoſe parts of the world that are oppoſite are infired. *Democritus*, Becauſe the Southern parts of the Univerſe being the weaker, the Earth is inlarged and bends towards the South; the Northern parts are of an unjuſt, the Southern of an equal temperament, and this is the reaſon that the Earth bends towards thoſe parts, where the Earth is loaden with Fruits and its own increaſe.

CHAP.

CHAP. XIII. *of the Motion of the Earth.*

MOſt of the Philoſophers ſay, that the Earth remains fixed in the ſame place. *Philolaus* the *Pythagorean*, that it is mov'd about the Element of Fire, ſpherical in an oblique Circle, the ſame manner of Motion the *Sun* and *Moon* have. *Heraclides* of *Pontus*, and *Ecphantus* the *Pythagorean* aſſign a Motion to the Earth, but not progreſſive, but after the manner of a Wheel being carried on its own Axis, thus the *Sun* turns it ſelf upon its own Centre from Eaſt to Weſt. *Democritus*, when the Earth was firſt formed it had a Motion, the parts of it being ſmall and light, but in proceſs of time the parts of it were condenſed, that by its own weight it was pois'd and fix'd.

CHAP. XIV. *Into how many Zones is the Earth divided.*

Pythagoras, That as the Celeſtial Sphere is diſtributed into five Zones, into the ſame number the Terreſtrial which Zones are the *Artic* and the *Antartic* Circles, the *Summer* and *Winter* Tropics, and the *Equinoctial*, the middle of which Zones equally divides the Earth, conſtitutes the *Torrid* Zone, but that part of the Earth which is the *Summer* and *Winter*, Tropics is habitable by reaſon the Air is their temperate.

CHAP. XV. *Of Earthquakes.*

Thales and *Democritus* aſſign the cauſe of Earthquakes to Water. The *Stoics*, That it is a moiſt Vapour contain'd in the Earth, and making an irruption into the Air, and re-entring the Earth makes the Earthquake. *Anaximenes*, That the drineſs and rarity of the Earth are the cauſe of Earthquakes, the one of which is produced by extream draught, the other by immoderate ſhowers. *Anaxagoras*, The Air endeavouring to make a paſſage out of the Earth, meeting with a thick ſuperficies, is not able to force its way, and ſo ſhakes the Circumambient Earth with a trembling. *Ariſtotle*, A cold vapour encompaſſing every part of the Earth, prohibits the evacuation of Vapours; for thoſe which are hot, being in themſelves

themſelves light, endeavour to force a paſſage upwards, by which means the dry Exhalations being left in the Earth, uſe their poſſible endeavour to make a paſſage out, being wedged in, ſuffers various circumvolutions and ſhakes the Earth. *Metrodorus*, Whatſoever is in its own place is incapable of Motion, except it be preſſed upon, or draw by the operation of another Body, the Earth being ſo ſitted cannot naturally be remov'd, yet divers parts and places of the Earth may return one upon another. *Parmenides* and *Democritus*, that the Earth being ſo equally pois'd may be ſhaken, but cannot be remov'd. *Anaximenes*, That the Earth by reaſon of its Latitude is born upon by the Air which preſſeth upon it; others opine that the Earth ſwims upon the Waters as Boards and broad Planks, and by that reaſon is mov'd. *Plato*, That Motion is by ſix manner of ways upwards, downwards, on the right-hand and on the left, behind and before, therefore 'tis not poſſible that the Earth ſhould be moved in any of theſe Modes for it is altogether ſitted in the lower place, and therefore cannot receive a Motion, there is no part of the Earth is ſo peculiar in it as to make it any ways to creep, but ſome parts of it are ſo rare and thin, that they are capable of Motion. *Epicurus*, That the poſſibility of the Earths motion, ariſeth from a thick and equeous Being, ſubjected in the Earth, may by moving, by puſhing it be capable of its quaking, it being ſo compaſſed, and having many paſſages is ſhaken by the Wind, which is diſpers'd through the hollow Dens of it.

CHAP. XVI. *Of the Sea, and how it is compoſed, and how it becomes in the taſte bitter.*

Anaximander affirms, That the Sea is the remainder of the promogeneal humidity, the greateſt part of which being dried up by the Sun, the influence of the great heat altered its quality. *Anaxagoras*, In the beginning Water did not flow, but was as a ſtanding Pool the circular motion of the Sun rendred it aduſt, the greateſt part of the Water being exhaled, the reſidue became Salt, *Empedocles*, the ſweat of the Earth burnt

by the Sun, waſhed by the ſuperfices of the Sea, rendred it bitter. *Antipho*, That the ſweat of that which was hot in boiling, was ſeparated from thoſe particles which was moiſt, this rowling it ſelf upon the ſuperfices of the Sea made the taſte become bitter, and this happens in all ſweats. *Metrodorus*, That the Earth by reaſon of its thickneſs, being ſtrained through the Sea, that which was left of the Earth made the Sea ſalt; the ſame is obſerved in all thoſe things which are ſtrained through Aſhes. The Schools of *Plato*, The Element of Water being compacted by the rigour of the Air became ſweet, but that part of it was exhaled from the Earth, being infir'd became of a brackiſh taſte.

CHAP. XVII.

Of Tides, or of the Ebbing and Flowing of the Sea.

ARiſtotle and *Heraclitus*, they proceed from the Sun which moves and whirls about the Winds, and theſe falling with a violence upon the *Atlantic*, it is preſſed and ſwells by them, by which means the Sea flows and their impreſſion ceaſing, the Sea retracts, hence they Ebb. *Pythæas* the *Maſſilian*, the fulneſs of the Moon gives the Flow, the *Wane* the Ebb. *Plato*, when the Sea is lifted up to a great height, there is a certain elevation of the Sea, which is thus cauſed by Orifices or Mouths of the Sea, there is a flowing, and after that a reflux or ebbing, and by this means the Seas ſwell and are toſſed with *Waves*. *Timæus*, that thoſe Rivers which fall from the Mountains of the *Celtic Gaul*, the *Atlantic* produceth a Tide. For upon their entring upon that Sea they violently preſs upon it, and ſo cauſe the flow, but they diſimboguing themſelves, there is a ceſſation of the impetuouſneſs, by which means the ebb is produced; *Seleucus* the Mathematician, he attributes a motion to the Earth, and thus he pronounceth, that the Moon in it's Circumlation meets and repels the Earth in its motion; between theſe two, the Earth and the Moon, there is a vehement wind raiſed and intercepted, which ruſhes upon the *Atlantic* Ocean gives us a propable argument that it is the cauſe, the Sea is troubled and moved.

CHAP. XVIII. *Of the* Area, *or a Circle about the Star.*

THE *Area* or this Circle, a thick and dark Air intervening between the Moon or any other Star and our Eye, by which means our ſight is dilated and refracted, the Rays of the Moon or Star being incident upon the outward circumference of the Orb of that Star, there preſently ſeems a Circle to appear, and this Circle thus appearing is called the ἅλως, and there is conſtantly ſuch a Circle ſeen by us when ſuch a denſity of ſight happens.

LIBER IV.

HAving taken a ſurvey of the general parts of the World, I will take a view of the particular Members of it.

CHAP. I. *Of the Overflowing of* Nilus.

THales conjectures that the *Eteſian* or Anniverſary Northern Winds blowing ſtrongly againſt *Ægypt* does heighten the ſwellings of *Nilus*, the mouth of that River being obſtructed by the force of the Sea ruſhing into it. *Enthemenes* the *Maſſilian* concludes, that *Nilus* being a River naturally ſweet, is filled by the Ocean and that Sea which is outward from it. *Anaxagoras*, the Snow in *Ethiopia* which is froze in Winter is melted in Summer, and this makes the Inundation. *Democritus*, the ſnows which are in the Northern Climates when the Sun enters the Summer *Solſtice* are diſſolved and diffuſed, from thoſe Vapours Clouds are compacted, and theſe are forcibly driven by the *Eteſian* Winds into the Southern parts and into *Ægypt*, from whence violent ſhowers are poured, and by this means the Fens of *Ægypt*, are filled with Water, and the River *Nilus* hath its Inundation. *Herodotus* the Hiſtorian, that the Waters of *Nilus* receive from their Fountain an equal portion of Water in Winter as in Summer; but in Winter the water appears leſs, becauſe the Sun making its approach nearer to *Ægypt*, draws up the Rivers of that Country into Exhalations. *Ephorus* the Hiſtoriographer, that in Summer all *Ægypt* ſeems to be melted, and ſweats it ſelf into water,

to

to which the thin and ſandy Soils of *Arabia* and *Lybia* contribute. *Eudoxus* relates that the *Ægyptian* Prieſts affirms that when it is Summer to us who dwell under the Northern, it is Winter with them that inhabit under the Southern *Tropic*, by this means there is a various contrariety and oppoſition of the ſeaſons in the Year, which cauſes ſuch ſhowers to fall, that makes the waters to overflow the Banks of *Nilus*, and diffuſe it ſelf throughout all *Ægypt*.

CHAP. II. *Of the Soul.*

Thales firſt pronounced that the Soul is that being which is in a perpetual motion, and that that motion proceeds from its ſelf. *Pythagoras*, 'tis a number moving its ſelf; he takes a number to be the ſame thing with a mind. *Plato*, that it is an intellectual Subſtance moving it ſelf, and that motion is in a numerical harmony. *Ariſtotle*, that it is the firſt and chiefeſt perfection of a natural organical Body, which is enlivened by its own Vertue and Power, and this perfection muſt be underſtood by the ſame thing with Energy or Operation. *Dicæarchus*, that it is the harmony of the four Elements. *Aſclipiades* the Phyſician, that it is the concurrent exercitation of the Senſes.

CHAP. III. *Whether the Soul be a Body, and what is the Nature and Eſſence of it.*

ALL thoſe that are nominated by me do affirm, That the Soul it ſelf is incorporeal, and by its own nature is in a perpetual Motion, and in its own Eſſence is an intelligent ſubſtance, and retains in it ſelf a power for natural and organical Actions, and enjoys a life which is its perfection; the Followers of *Anaxagoras*, they conclude, that it is of an airy Species and a Body. *Democritus*, that it is a Body, for it is a Fiery Compoſition of thoſe things which are only perceptible by reaſon, and is of an inflaming Faculty. *Epicurus*, that it is conſtituted of four Qualities of a fiery Quality, of an aerial Quality, a Pneumatical, and of a fourth Quality which hath no name, by it con-

tains the Vertue of the Sence. *Heraclitus*, that the Soul of the World is the exhalation which proceeds from the moiſt parts of it, but the Soul of Animals ariſeth from Exhalations that are exteriour, and from thoſe that are within them and are *Homogeneous* to them.

CHAP. IV. *Of the parts of the Soul.*

Plato and *Pythagoras* according to the former Diſcourſe, the Soul diſtributes it ſelf into two parts, the rational and irrational, by a more accurate and ſtrict account the Soul is branch'd into three parts, they divide the unreaſonable part into the concupiſcible and the iraſcible. The *Stoics* ſay the Soul is conſtituted of eight parts, five of which are the ſenſes, Hearing, Seeing, Taſting, Touching, Smelling, the ſixth is the faculty of Speaking, the ſeventh of Generating, the eight of Commanding: This is the principal of all by which all the other are guided and ordered in their proper Organs ae we ſee the eight Arms of a *Pollypus* aptly diſpoſed; *Democritus* and *Epicurus* divide the Soul into two parts, the one rational which hath its reſidence in the Breaſt, the other irrational which is diffuſed through the whole ſtructure of the Body. *Democritus*, that the quality of the Soul is communicated to every thing, yea to the dead Corpſes, for they are partakers of heat and ſome ſence the moſt of both which is expired out of them.

CHAP. V. *What is the principal part of the Soul and in what part of the Body it reſides.*

Plato and *Democritus* places its Reſidence in the whole head. *Strato*, in that part of the forehead where the Eye-brows are ſeparated. *Eraſiſtratus* in the *Menix* or the *Membrane* which involves the Brain, *Herophilus*, in that *Sinus* of the Brain which is the *Baſis* of it. *Parmenides*, in the Breaſt; which Opinion is embraced by *Epicurus*. The *Stoics* are generally of this Opinion, that the ſeat of the Soul is throughout the heart, or in thoſe ſpirations which are about it. *Diogenes* in the arterial *Ventricle* of the Heart which is Animal or hath the faculty

culty of Breathing. *Empedocles*, in the maſs of the Blood; there are, that ſay it is in the neck of the heart, others in the *Pericardium*, others in the *Midriff*. Certain of the *Neoterics*, that the ſeat of the Soul is extended from the Head to the *Diaphragma*. *Pythagoras*, the Animal part of the Soul reſides in the Heart, the Intellectual in the Head.

CHAP. VI. *Of the Motion of the Soul.*

Plato, that the Soul is in perpetual motion but that motion is not local, in that reſpect it is immovable. *Ariſtotle*, that the Soul is not naturally moved, but its motion is accidental, the reſemblance of which is the ſhadows of Bodies.

CHAP. VII. *Of the Souls Immortality.*

Plato and *Pythagoras*, the Soul is immortal when it departs out of the Body, it retreats to the Soul of the World, which is a Being of the ſame Nature with it. The *Stoics* when the ſouls leave the bodies, they are carried to divers places, the ſouls of the unlearned and ignorant they deſcend to the Coagmentation of earthly things but the learned and vigorous fly to the Element of Fire. *Epicurus* and *Democritus*, the Soul is mortal and it periſheth with the Body. *Plato* and *Pythagoras*, that part of the Soul of Man which is rational is eternal, for though it be not God, yet it is the product of an Eternal Deity, but that part of the Soul which is diveſted of Reaſon dies.

CHAP. VIII. *Of the Sences and of thoſe things which are the object of the Sences.*

THE *Stoics* give this definition of Sence, 'tis that which the ſenſitive Organ apprehends, there are ſeveral ways of Expreſſing what Sence is, it is either an Habit, a Faculty, an Operation or an Imagination, for what is comprehenſive of all thoſe is effected by the ſenſitive Organs, which Imagination is the eighth principal thing from whence the reſt are derived; theſe ſenſes are intelligent Spirits by which the commanding part fixes its Office in the Organs. *Epicurus*, That Sence is a Faculty

and that which is perceived by the ſence is the product of it, ſo that ſence hath a double acceptation; ſence which is the Faculty and the thing received by the ſence is the effect. *Plato*, That Sence is that Commerce which the Soul and Body have with thoſe things which are Exterior to them, the power of which is from the Soul; the organ by which is from the Body; but both of them are actuated by thoſe things which are tranſmitted from Exterior Objects. *Leucippus* and *Democritus* that Sence and Intelligence ariſe from external ſpecies, ſo neither of them can operate without the aſſiſtance of an Image falling upon them.

CHAP. IX. *Whether what appears to our Senſes and Imaginations be true or not*

THE *Stoics*, what the Sences repreſent are true, what the Imagination is partly falſe, partly true. *Epicurus*, every thing which either the ſence or fancy repreſents to us is true, but thoſe things that fall under the account of Opinion, ſome of them are true, ſome falſe: Sence gives us only a falſe repreſentation of thoſe things which are the object of our Underſtanding, but the Fancy gives a double Error both of things which are ſenſitive and intellectual. *Epicurus* and *Heraclides*, that the ſences are formed by the juſt accommodation of the pores to every part: Every thing that is perceived by the ſence being congruouſly adapted to its proper Organ.

CHAP. X. *How many Sences are there.*

THE *Stoics*, that there are five Sences properly ſo called, Seeing, Hearing, Smelling, Taſting and Touching. *Ariſtotle* indeed doth not add the ſixth ſence, but he aſſigns a common ſence which is the judge of all compounded ſpecies, into this each ſence caſts its proper repreſentation, in which is diſcovered a tranſition of one thing into another, like as we ſee in Figure and Motion, where there is a change of one into another: *Democritus*, that there are more ſpecies of ſences which appertain to Beings deſtitute of reaſon, to the Gods and to wiſe Men.

CHAP.

CHAP. XI. *How the Actions of the Senſes, the Conceptions of our Minds and the Habit of our Reaſon are formed.*

THE *Stoics* affirm, that every Man as ſoon as he is born enjoys a Soul which is his principal and commanding part, which ſoul is in him like a ſheet of Writing-Paper, to which he commits all his Notions, the firſt manner of his inſcribing is by denoting thoſe Notions which flow from the ſences, as thoſe perſons who have had the perception; ſuppoſe it be of a thing that is white, when the preſent ſence of it is vaniſhed, there is yet retained the remembrance, when many memorative Notions of the ſame ſimilitude do concur, then they are ſaid to have an experience; for the uſe of things nothing elſe but the abundance of Notions that are of the ſame form met together, ſome of theſe Notions are naturally begotten according to the aforeſaid manner without the aſſiſtance of Art, the other are produced by diſcipline, learning and induſtry; theſe only are called perceptions of things, the other are prænotions; but reaſon which gives us the denomination of Rational is compleated by prænotion, that is by the firſt Septenary, the conception of the Mind is the Viſion that the intelligence with a rational Animal hath received, when that Viſion falls upon the rational Soul, then it is called the Conception of the Mind, for it hath derived its name from the Mind, ἐννόημα ἀπὸ τοῦ νοῦ, therefore theſe Viſions are not to be found in any other Animals, they only are appropriated to Gods, and to us Men, if theſe we conſider generally they are Phantaſms, if ſpecifically they are Notions as Pence or a *Statere*, if you conſider them according to their own value, they receive ſuch a denomination, but if you give them as a price for a Naval Voyage, they are not called Pence, &c, but your fraught.

CHAP. XII. *What is the difference between Imagination, or that which doth imagin, which may be imagined, or which is ſpurious and idle Imagination.*

CHryſippus affirms, theſe four are different one from another, an imagination is that paſſion raiſed in the Soul which diſcovers it ſelf, and that which was the efficient of it, for after the Eye hath looked upon a thing that is white, the ſight of which produceth in the mind a certain impreſſion, and this gives us reaſon to conclude that the object of this impreſſion is white, which affecteth us, as Touching and Smelling do, and this Phantaſie is denominated from φῶς, which denotes light; for as light diſcovers it ſelf and all other things which it illuminates, ſo this imagination diſcovers it ſelf and that which is the cauſe of it: That which doth imagin is the efficient cauſe of Imagination, as any thing that is white, or any thing that is cold, or every thing which may make an impreſſion upon the Imagination; that which may be imagined is a vain impulſe upon the mind of Man, but it proceeds from nothing which doth really make an impreſſion upon it, and this is experienced in thoſe that whirl about their idle hands and fight with ſhadows, to the imagination there is always ſome real thing preſented which is the efficient of it; but to that which may imagin nothing real is rendred to it, the ſpurious Imagination is that which tranſports us by a meer fanciful and vain attaction, this is to be ſeen in melancholly and diſtracted Perſons; of this ſort was *Oreſtes* in the Tragedy pronouncing theſe words,

Mother, theſe Maids with horror me affright,
Kick them I pray from my aſtoniſh'd ſight;
They're ſmear'd with blood and cruel Dragon *like*
Skiping about with deadly fury ſtrike.

Theſe rave as frantic Perſons, they ſee nothing, and ye imagine they ſee; thence *Electra* thus returns to him,

O wreched Man ſecurely ſleep in bed
Nothing thou ſee'ſt thy fancy's vainly led.

After the ſame manner in *Homer.*

CHAP

CHAP. XIII. *Of our Sight, and by what means we ſee.*

Democritus and *Epicurus* ſuppoſeth that the inſinuation of little Images into the viſive Organ cauſed the ſight; others, that ſome rays inſiſting on the object having flown from the Eye and returning to the Eye again cauſe the Viſion. *Empedocles*, That Images mixing with the rays of the Eye, theſe he ſtiles the rays of compounded Images. *Hypparchus*, That the viſual rays extended from both the Eyes to the ſuperfices of Bodies, give to the ſight the apprehenſion of thoſe ſame Bodies, after the ſame manner the hand touching the extremity of Bodies gives the ſence of Feeling. *Plato*, That the ſight is the ſplendor of united rays, there is a light which at ſome diſtance from the Eyes upon a congruous Air, and there is a light whirled up and down, which is emitted from Bodies, eaſily ſcatter and remove the intermediate Air, being coextended to the fiery viſual ſight, gives the ſence of Seeing; and this is *Plato*'s Corradiancy or united ſplendor of Rays.

CHAP. XIV. *Of thoſe Images which are preſented to our Eyes in Looking-Glaſſes.*

THere are ſome *Effluvias*, which meeting together, and inſiſting upon the ſuperficies of the Glaſs, theſe are perfected by that fiery quality which the Glaſs omits, which carries about the propoſed Air. *Democritus* and *Epicurus*, that the ſpecular appearances are thus formed, ſome ſubſiſting Images are flowing from our Eyes, theſe fall upon the Glaſs, and there finding a reſiſtance rebound to the Eye; The Followers of *Pythagoras* by the refraction of the ſight, for our ſight being extended to the Glaſs as upon Braſs, and being twiſted with that which is fine and that which is condenſed, and walking upon it cauſeth a return of it ſelf upon it ſelf, the ſame appears in the hand which ſtretched out and yet laid upon the ſhoulder, any one may apply theſe inſtances to explain the manner of Seeing.

CHAP.

CHAP. XV. *Whether Darkneſs can be viſible to us.*

THE *Stoics*, That Darkneſs is ſeen by us, for out of our Eyes their iſſues out ſome light which covers it, yet our Eyes do not impoſe upon us, for they really perceive there is Darkneſs. *Chryſippus*, that we ſee Darkneſs by the ſtriking of the intermediate Air, for the viſual Spirits which proceed from the principal part of the Soul, and reach to the Ball of the Eye, pierce the Air, and after they have made thoſe ſtrokes upon the Air, they conically extend themſelves where the Air is. *Homogeneous*, far from the Eyes thoſe Rays are powred forth which are neither black nor cloudy, upon this account darkneſs is viſible to us.

CHAP. XVI. *Of Hearing.*

Empedocles, That Hearing is formed by the inſidency of the Air upon the *Cochlea*, which its ſaid hangs with the Ear as a Bell, and is beat upon by the Air. *Aclmæon*, the vacuity that is within the Ear makes us to have the ſence of Hearing, the Air forcing a Vaccuum gives the ſound, every inanity affords a Ringing. *Diogenes*, the Air which in the Head being ſtruck upon by the Voice gives the Hearing. *Plato* and his Followers, the Air which exiſts in the Head being ſtruck upon, is reflected to the principle part of the Soul, and this cauſeth the ſence of Hearing.

CHAP. XVII. *Of Smelling.*

Alcmæon, the principal part of the Soul reſiding in the Brain, drawing to it ſelf *Odours* by perſpiration. *Empedocles*, That Scents infert themſelves into the breathing of the Lungs, for when there is a great difficulty in breathing, Odours are not perceived by reaſon of the ſharpneſs of Humours, and this we experience in thoſe who have the defluction of Rheum.

CHAP.

CHAP. XVIII. *Of Taſte.*

Alcmæon, That a moiſt warmth in the Tongue joyned with the Saltneſs of it, gives the difference of Taſte, by the ſoftneſs and ſpungineſs of the Tongue, the Veins of the Body are joyned to it, Taſtes are diffuſed through the Tongue, for they are attracted to that Senſe and to the commanding part of the Soul as from a Sponge.

CHAP. XIX. *Of the Voice*

Plato thus defines a Voice, That it is a Breath drawn by the Mind from the Mouth, and being ſmitten by the Air, is through the Ear, Brain and Blood tranſmitted to the Soul, which voice is abuſively attributed to irrational and inanimate Beings; thus we improperly call the neighing of Horſes, the creaking of Doors, or any other ſound, the name of Voices; but properly a Voice is an articulate ſound which illuſtrates the Underſtanding of Man. *Epicurus*, that it is an efflux emitted from things that are vocal, that gives ſounds of great noiſes, theſe are broken into thoſe Fragments which are after the ſame configuration; the like Figures are round Figures with round, and theſe falling upon the Ears produce the ſenſe of Speaking, this is ſeen in leaking Veſſels, and in Fullers that Fan or Blow their Cloaths. *Democritus*, That the Air is broken upon Bodies of the like configuration, and thoſe that are ſimilar with thoſe that are of the ſame ſhape, as round with round, and theſe are rowled up and down with the Fragments of the Voices, as 'tis proverbially ſaid, *One Daw fights with another*, like to like as we ſee upon Shooes, Stones, like to one another, are found in the ſame place, in one place the long-ſhap'd, in another the round are ſeen, as in Sieves, thoſe that are of the ſame form they meet together, but thoſe that are different are divided as Pulſe and Beans, falling from the ſame Sieve, are ſeparated one from another. To this it may be objected; How can ſome Fragments of Air fill a Theatre in which there is an infinite company of Perſons? To this the *Stoics* return, That the Air is not compoſed of ſmall

ſmall Fragments, but is a continued Body, and no where admits a *Vacuum*, but being ſtruck with ſome Wind in right Circles, and in thoſe waves it is infinitely moved until it fill that Air which it inveſts, as we ſee in a Fiſh-Pool which ſmite by a gliding Stone caſt upon it, yet the Air is moved Spherically, the Water Orbicularly. *Anaxagoras*, a Voice is then formed, when upon a ſolid Air the Breath is incident, which being repercuſſed, is carried to the Ears, after the ſame manner the Eccho is produced.

CHAP. XX. *Whether the Voice is incorporeal. What is it that gives the Eccho.*

Pythagoras, *Plato*, *Ariſtotle*, not the Air makes the Voice, but that Figure which encompaſſeth the Air and its ſuperficies, having received a ſtroke, gives the Voice, the ſurperficies it ſelf is incorporeal, though with the Body it is moved, as we perceive in a ſtaff that is bended, the matter only admits of an inflection when the ſuperficies doth not: According to the *Stoics*, a Voice is Corporeal; Every thing that is an Agent, or operates, is a Body, a Voice Acts and Operates, for we hear it and are ſenſible of it; for it falls and makes an Impreſſion on the Ear, as a Seal of a Ring gives its ſimilitude upon the Wax, every thing that Creates a delight or moleſtation, harmonious Muſic affects with delight, but diſcord is tireſome and every thing that is moved is a body; for it having its illapſe upon ſmooth places, 'tis refracted; as when a Ball is caſt againſt a Wall it rebounds, a voice ſpoken in the *Ægyptian Pyramids* is ſo broken, that it gives three or four Ecchoes.

CHAP. XXI. *By what means the Soul is ſenſible, and what is the principal and commanding part of it.*

THE *Stoics*, The higheſt part of the Soul is the commanding part of it, this is the cauſe of Sence, Apprehenſions, Conſents and Deſires, and this we call the rational; part from this Principal and Commander there are produced ſeven parts of the Soul, which are conveyed to the Body, and thoſe ſeven parts are inheriting in

the Body, as the ſeven Arms in a *Polypus*; of theſe ſeven parts, five are aſſigned to the Senſes, Seeing, Hearing, Smelling, Taſting, Touching; Sight is a Spirit which is extended from the commanding part to the Eyes: Hearing is that Spirit which from the principal reacheth to the Ears: Smelling a Spirit drawn from the principal to the fineſt part of the Noſtrils; Taſting a Spirit extended from the principal to the Tongue: Touching is a Spirit which from the principal is drawn to the extremity of thoſe Bodies which are obnoxious to a ſenſible Touch; of the reſt, the one called the Spermatical, is a Spirit which reacheth from the principal to the generating Veſſels: The other, which is the vocal, and termed the voice, is a Spirit extended from the Principal to the Throat, and thoſe other proper Organs of ſpeaking, and this principal part hath that place in our Spherical Head as God hath in the World.

CHAP. XXIII. *Of Reſpiration or Breathing*

Empedocles, The firſt Breath the firſt Animal drew was when the moiſture in Infants was ſeparated, and by that means an entrance was given to the External Air into the gaping Veſſels, the moiſture in them being evacuated, after this the natural heat in a violent force, preſſing upon the external Air for a paſſage, begets an expiration, but this heat returning to the inward parts and the Air giving way to it, cauſeth a Reſpiration; the Reſpiration thus obtained, when the Blood is ſpread through the Face it breaks the Air; by the affluence of Humours in the Noſtrils, thus in its receſs it cauſeth Expiration, but the Air being again forced into thoſe places which are emptied of Blood, it cauſeth a Reſpiration; to evince which, *Aſclepiades* propoſeth the inſtance of an Hour-Glaſs, which gives the account of time by the running of Water, let the Tunnel by which Water is poured into the Glaſs, repreſent the Lungs, then the cauſe of Reſpiration is the fineneſs of the inward parts of the Breaſt, for thither the outward Air which is more groſs haſtens, but the Air is forced backward, the Breaſt not being capable either to receive or want it, but there

being always ſome of the more tenuous parts of the Air left, ſo that all of it is not exploded to that which there remains, the more ponderous external Air with equal violence if forced; and this he compares to Cupping Glaſſes; all ſpontaneous breathings are formed by the contracting of the ſmaller pores of the Lungs, and to the Neck, for theſe are at our command. *Herophilus* attributes to thoſe Bodies which are in the Nerves, Arteries and Muſcles, a moving facultÿ, and the Lungs, are affected with a natural deſire of enlarging and contracting themſelves; further, there is another operation of the Lungs by attraction of the outward Air, which is drawn in by the abundance of the external Air: next to this there is a ſecond natural appetite of the Lungs, the Breaſt pouring upon it ſelf that Breath, and being filled, is no longer able to make an attraction, throws the ſuperfluity of it upon the Lungs, the parts of the Body mutually concurring to this Function, by the alternate participation of fulneſs and emptineſs, ſo that to Lungs pertain four Motions, *Firſt*, When the Lungs receive the outward Air: *Secondly*, The outward Air thus entertained is tranſmitted to the Breaſt: *Thirdly*, When the Lungs again receive that Air which they imparted to the Breaſt: *Fourthly*, When this Air then received from the Breaſt, they throw it outwards; another when the *Breaſt* diſchargeth it ſelf of it upon the Lungs; two Contractions, firſt when the Breaſt draws into it ſelf the Air, the ſecond when it expels this which was inſinuated into it, the Breaſt admits only of theſe two motions of dilattaion, when it draws from the Lungs the Breath, the other of Contraction, when it returns what it did receive.

CHAP. XXIV. *Of the Paſſions of the Body, and whether the Soul hath a Sympatheical Condolency with it.*

THE *Stoics* ſay, That all the Paſſions are ſeated in thoſe parts of the Body which are affected, the Senſes have their reſidence in the commanding part of the Soul. *Epicurus*, All the Paſſions and all the Senſes are in thoſe parts which are affected, but the commanding part is ſubject to no Paſſion. *Strato*. That all the Paſſions

and

and Senſes of the Soul are in the rational or commanding part of it, and are not fixed in thoſe places which are affected, for in the Soul it ſelf Patience takes its reſidence, and this is apparent, in terrible and dolorous, as alſo in timerous and valiant Accidents.

LIBER. V.

CHAP. I. *Of Divination.*

PLATO and the *Stoics* they introduce Divination as an Enthuſiaſtical fury, and the Soul it ſelf being of a Divine Conſtitution, and this Prophetic faculty is a Cœleſtial rage or an illapſe of the Divine knowledg into Men, or by ſome Prophetic Faculties into thoſe two parts they diſtributed the Art of Divination. *Zenophanes* and *Epicurus* utterly refuſe any ſuch art of foretelling future contingencies. *Pythagoras* rejects all manner of Divination which is by Sacrifices. *Ariſtotle* and *Diſcæarchus* admit only theſe two kinds of it, a fury by a Divine inſpiration, or by Dreams; they deny the Immoratlity of the Soul, yet they affirm that the mind of Man hath a participation of ſomething that is Divine.

CHAP. II. *Whence Dreams do ariſe.*

DEmocritus, That Dreams are formed by the Illapſe of adventitious repreſentations. *Strato*, the irrational part of the Soul in Sleep becoming more ſenſible, is moved by the rational part of it. *Herophilus*, that Dreams which are cauſed by Divine Inſtinct have a neceſſary cauſe but Dreams which have their *Origin*, from a natural cauſe, ariſe from the Souls forming within it ſelf the Images of thoſe things which are convenient for them, and will happen to 'em; thoſe, Dreams which are of a Conſtitution mixt of both theſe have their *Origin* from the fortuitous appulſe of Images, as when we ſee thoſe things which pleaſe us, thus it happens many times to thoſe perſons who in their ſleep imagin they embrace their Miſtreſſes.

CHAP. III. *Of the Nature of Generative Seed.*

Ariſtotle, That Sperm is that thing which contains in it ſelf a power of moving, whereby 'tis inabled to produce a Being like unto that from whence it was emitted. *Pythagoras*, That Seed is the ſediment of that which nouriſheth us, the froth of the pureſt Blood, of the ſame nature is the Blood and Marrow of our Bodies. *Alcmæon*, it is part of the Brain. *Plato*, it is the defluxion of the ſpinal Marrow. *Epicurus*, That it is a fragment torn from the Body and Soul. *Democritus*, That Sperm proceeds from all the parts of the Body, and chiefly from the principal parts of Bodies (*viz.*) the Carneous Fibres and Bones.

CHAP. IV. *Whether the Sperm be a Body.*

Auſippus and *Zeno*, 'Tis a Body, and it is a fragment of the Soul. *Pythagoras*, *Plato* and *Ariſtotle*, that the Spermatic faculty is Incorporeal as the Mind is which moves the Body, but the effuſed Matter is Corporeal.

CHAP. V. *Whether Women do give a Spermatic Emiſſion as Men do.*

Pythagoras, *Epicurus*, *Democritus*, That Women have a Seminal Projection, their Spermatic Veſſels are inverted, and it is uſe that makes 'em have a Venereal Appetite. *Ariſtotle* and *Plato*, That they emit a material moiſture, as Sweat we ſee produced by Exerciſe and Labour, but that moiſture has no Spermatic Power. *Hippo*, that Women have a Seminal Emiſſion, but not after the mode of Men, for it contributes nothing to Generation, it runs out of the Matrix, and therefore ſome Women without Coition, eſpecially Widows, give the ſeed; there are that aſſert from Men the Bones, from Women the Fleſh proceeds.

CHAP. VI. *How is it that Conceptions are made.*

A Proceeding Purgation extending the Matrix, the *Menſtruaces* attracting from the whole Bulk the pureſt part of Blood, and this is likewiſe in the Genital Seed

Seed of Man, this is the Conception; on the contrary there is a failure by the impurity and flatuouſneſs of the Womb, by the Paſſions of Fear and Grief, by the weakneſs of Women, and the decay of ſtrength in Men.

CHAP. VII. *After what manner Males and Females are Generated.*

Empedocles, That Heat and Cold give the difference in the Generation of Males and Females: Hence is it that Hiſtories acquaint us that the firſt Men had their Original in the Eaſtern and Southern parts of the World. *Parmenides* is of opinion perfectly *contrariant*, he affirms that Men firſt ſprouted out of the Northern Earth, for their Bodies are more bulky, Women out of the Southern, for theirs are more rare and fine. *Hipponax*, the more compacted and ſtrong ſperm, the more fluid and weak diſcriminate the Sexes. *Anaxagoras* and *Parmenides*, that the Seed of the Man being caſt from his right ſide into the right ſide of the Womb, or from the left ſide of the Man into the left ſide of the Womb, then there is the Generation of the Male, of Females when there is an alteration in the courſe of Nature. *Leophanes*, whom *Ariſtotle* makes mention of, aſſigns the Generation of Men to the right Teſticles, of Women to the left. *Lauſcippus*, he gives the reaſon of it to the alteration or diverſity of parts, according to their prevalency, the Man hath a Yard, the Female the Matrix, as to any other reaſon he is ſilent. *Democritus*, The Male and Female parts are common to both; tho Generation is according to the powerful influence of either of them. *Hipponax*, if the ſpermatical faculty be more effectual, the Male, if the Nutritive Aliment, the Female is Generated.

CHAP. VIII. *By what means it is that Monſtrous Births are effected.*

Empedocles, That Monſters receive their Origination from the abundance or defect of Matter, or that it is divided into parts which are ſuperabundant, or elſe there is an error by a lapſe into an improper receptacle. and thus he perfumes he hath given all the cauſes of

Monſtrous Conceptions. *Strato*, that it comes from the Addition, Subſtraction, Tranſpoſition of the Seed, or the Diſtenſion or Inflamation of the Matrix.

CHAP. IX. *How comes it to paſs that a Womans too frequent Converſation with a Man, hinders Conception.*

Dioeles the Phyſician, That no Genital ſperm is projected, or if there be in a leſs quantity than Nature requires, or that there is no prolific faculty in it, or by reaſon that there is a deficiency of a due proportion of that cold Moiſture and Drineſs; or that there is a Reſolution of the Generative parts. The *Stoics* attribute ſterility to the obliquity of the Yard, by which means it is not able to ejaculate ſperm in a due manner, or from the unproportionable magnitude of the parts, the Matrix being ſo contracted as not in a capacity to receive. *Eraſiſtratus* aſſigns it to the Wombs being more callous, or more carneous, thinner or ſmaller than nature does require.

CHAP. X. *Whence is it that one Birth gives two or three Children.*

Empedocles affirms, That the ſuperabundance of *Sperm*, and the Diviſion of it, cauſes the bringing forth of two or three Infants. *Aſclepiades*, it is performed from the excellent quality of the *Sperm*, after the manner that from the Root of one Barley Corn two or three ſtalks do grow: *Sperm* that is of this quality, is the moſt prolific. *Eraſiſtratus*, that Superfœtations happen to Women as to irrational Creatures, for if the Womb be well purged and very clean, then there will be divers Births. The *Stoics*, it ariſeth from the various receptacles that are in the Womb, when the Seed illapſes into the firſt or ſecond of them, then there are Conceptions upon Conception, and two or three Infants are born.

CHAP. XI. *Whence is it that Children reſemble their Parents and Progenitors.*

THE ſimilitude of Children to their Parents proceeds from the vigorous prevalency of the Generating

rating *Sperm*; the dissimilitude from the evaporation of the natural heat. *Parmenides*, when the Sperm is ejaculated from the right side of the Womb, then the Infant gives the resemblance of the Father, if from the left, 'tis stamped with the similitude of the Mother. The *Stoics*, That the whole Body and Soul give the Sperm, and therefore resemblances arise from those Characters and Images which are of their own proper kind and nature, as a Painter draws his Image in Colours similar to that he intends to Copy out; the Women they have a concurrent emission of Seed, if the Feminine Seed have the predominancy, then the Child resembles the Mother; if the Masculine, the Father.

CHAP. XII. *How comes it to pass that Children have a greater Similitude with Strangers than with their Parents?*

THE greatest part of Physicians affirm, That this happens casually and fortuitously, for when the Sperm of the Man and Woman are too much refrigerated, then Children carry a dissimilitude to their Parents. *Empedocles*, A Woman when she Conceives, impresses a shape upon the Infant, for oft-times Women have been enamoured with Images and Statues, and the Children which were born of them gave their similitudes. The *Stoics*, That the resemblances flow from the simpathy and consent of Minds, the insertion of effluvia's and rays, not by those Images or Pictures.

CHAP. XIII. *Whence ariseth Barrenness in Women and Impotency in Men.*

THE Physicians maintain, that the Sterrility in Women ariseth from the Womb, for if it be after any ways thus affected, there will be a Barrenness; if it be more cendensed or more enlarged, or more callous, or more carneous, or if it be more languid, or there be an Atrophy or vicious distemper of Body; or lastly, if the Womb suffers an avulsion, or distorted Configuration. *Diocles* he holds, that the Sterility in Men ariseth from some of these causes, Either that they cannot at all ejaculate any Sperm, or if they do, is is less than nature doth require,

require, or elſe there is no generative faculty in the Sperm, or the Genital Members are flagging, or from the obliquity of the Yard. The *Stoics* attribute the cauſe of Sterillity to the contrariant qualities and diſpoſitions of thoſe who lie with one another; but if it chance that theſe Perſons are ſeparated, and there happen a Conjunction of thoſe who are of a ſuitable temperament, then there's a commixture according to Nature, and by this means an Infant is formed.

CHAP. XIV. *How comes it to paſs that Mules are Barren.*

Alcmæon, That the Barrenneſs of the Male Mules ariſeth from the thinneſs of the Genital Sperm, that is, the Seed is too chill; the Female Mules are barren, for they are not open to admit a paſſage, and this he himſelf avers. *Empedocles*, the Matrix of the Mules are ſo ſmall, ſo depreſſed, ſo narrowed, ſo invertedly growing to the Belly, that the Sperm cannot be regularly emitted. or if it could, there was no capacity to receive it. *Diocles* concurs in this Opinion with him, for, ſaith he, that in our Anatomical diſſection of Mules, we have ſeen that their Matrixes are of ſuch configurations, and 'tis poſſible that there may be the ſame reaſon why ſome Women are Barren.

CHAP. XV. *Whether the Infant in the Mothers Womb be an Animal.*

Plato, That the *Embrio* is an Animal, for being contained in the Mothers Womb, Motion and Aliment are imparted to it. The *Stoics*, 'tis not an Animal, but to be accounted part of the Mothers Belly, like as we ſee the Fruit of Trees, they are eſteemed part of the Trees, until it be full ripe, then it falls and ceaſeth to belong to the Tree, and thus it is with the *Embrio*. *Empedocles*, that the *Embrio* is not an Animal, yet whil'ſt it remains in the Belly it breathes the firſt Breath that it draws, as an Animal is when the Infant is newly born, then the Child having

ving its moiſture ſeparated, the extraneous Air making an entrance into the empty places, a reſpiration is cauſed in the Infant, by the empty Veſſels receiving of it. *Diogenes*, that Infants are born inanimate, yet they have a natural heat, but preſently when the Infant is caſt into the open Air, it draws its natural heat into the Lungs, and ſo becomes an Animal. *Herophilus* acknowledgeth that Infants have a natural, but not an *Animal* motion, and that the Nerves are the cauſe of that motion, that then they become Animals when being firſt born, they ſuck in ſomething of the Air.

CHAP. XVI. *How Embrio's are nouriſhed, or the Infant in the Belly receives its Aliment.*

Democritus and *Epicurus*, That the *Embrio's* in the *Womb* receive their Aliment by the mouth, for we perceive as ſoon as ever the Infant is born, it applies its mouth to the Breaſt; in the Veſſels of Women our underſtanding concludes, there are little Dugs, and that the *Embrio's* have ſmall mouths by which they receive their nutriment; the *Stoics*, by the Secundines and Navel they partake of their Aliment, and therefore Midwives inſtantly after their Birth bind them and open the Infants mouth that it may receive another ſort of Aliment; *Alcmæon* that they receive their nouriſhment from every part of the Body; as a Spunge ſucks in Water.

CHAP. XVII. *What part of the Body is firſt formed in the Womb.*

THE *Stoics*, That the whole *Embrio* is formed at the ſame time. *Ariſtotle*, As the Keel of a Ship is firſt made, ſo that the firſt part that is formed is the Loins. *Alcmæon*, the Head, for that is the commanding and the principal part of the Body; the *Phyſicians*, the Heart, in it are the Veins and Arteries; ſome there are, the great Toe is firſt formed, others affirm the Navel.

CHAP. XVIII. *Whence is it that Infants, born in the Seventh Month, are born alive.*

Empedocles, That when the human race took firſt its Original from the Earth, the Sun was ſo ſlow in its motion, that then one day in its length was equal to ten Months, as now they are; in proceſs of time one Day became as long as ſeven Months are, and there is the reaſon that thoſe Infants which are born at the end of ſeven Months or ten Months, they are born alive; the Courſe of Nature ſo diſpoſing, that in one day or one night, the Infant ſhould be born and increaſed; *Timæus* ſaid not ten Months, but he ſuppoſes that nine ſuffices by reaſon that from the firſt conception there is the retention of the *Menſtruas*, and ſo it may generally paſs for ſeven Months when really there are not ſeven, for they may know that ſo many Months may happen before a Woman be purged of her *Menſtruas*; *Polippus* and *Diocles* they acknowledge that the eighth Month gives a Vital Birth to the Infant, though the life of it is more faint and languid; many therefore we ſee born in that Month die out of meer weakneſs, though we ſee many born in that Month arrive at the ſtate of Man, yet they affirm if Children be born in that Month they ought not to be preſerved; *Ariſtotle* and *Hippocrates*, that if the Woman continues the Child in the Womb ſeven Months, if then the Child falls from her and be born alive, yet it ought not to be nouriſhed and ſuſtained, for the Navel being very languid renders, the Birth of the Child very difficult and troubleſome, it cauſeth an Atrophy in the Infant; but if the Infant continues nine Months in the Womb, and then breaking forth from the Woman, it is intire and perfect; *Polippus*, that an hundred eighty two Days and an half; do ſuffice for the bringing forth of a living Child; that is in ſix Months, in which ſpace of time the Sun moves from one Tropic to the other, and this is called ſeven Months, for the Days which are overplus in the ſixth are accounted to give the ſeventh Months; thoſe Children which are born in the eighth Month cannot live, for the Infant then falling from the Womb, the

Navel, which is the cauſe of nouriſhment, being affected with pain is the reaſon that the Infant languiſhes, and hath an Atrophy; the Mathematicians, that eight Months are enemies to every Birth, ſeven are friends and kind to it; the Signs of the *Zodiac* are then enemies when they fall upon thoſe Stars which are Lords of Houſes, what Infant is then born will have a Life ſhort and unfortunate, thoſe Signs of the *Zodiac* which are Malevolent and injurious to Generation, are thoſe eight computed for one Sign till you come to the ſeventh after; ſuch are the Ram unſociable with *Scorpio*, the Bull with *Sagitarius*, the Twins with the Goat, the *Crab* with *Aquarius*, the *Lion* with *Piſces*, the *Virgin* with *Aries*, upon this reaſon thoſe Infants that are born in the ſeventh or tenth Months are like to live, but thoſe in the eighth Month will die.

CHAP. XIX. *Of the Generation of Animals, how Animals are begotten, and whether they are obnoxious to corruption.*

THoſe *Philoſophers* who entertain this Opinion that the World had an Original, do likewiſe aſſert that all Animals are generated and corrupted; the followers of *Epicurus*, who gives an Eternity to the World, affirm the Generation of Animals ariſeth from the various permutation of parts mutually among themſelves, for they are parts of the World with them; *Anaxagoras* and *Euripides* concur:

A different change gives various forms.

Anaximander's opinion is that the firſt Animals were generated but of moiſture, and they were encloſed in Barks, on which thorns grow; but in proceſs of time they became bigger, this thorny bark with which they were covered being broken, they became more hardened, and they lived but for a very ſhort ſpace of time. *Empedocles*, That the firſt Generation of Animals and Plants was by no means compleated, the parts were diſjoyned for they would not admit of an union: The ſecond preparation for their being generated, when their parts were united and appeared in the form of a Spectre; the third preparation for generation was when

when their parts mutually amongſt themſelves, gave a being to one another; the fourth, when the parts not being aſſimulated one to another, as though they conſiſted of Earth and Water, but theſe parts amongſt themſelves ſome were generated, as aliment, and that which is condens'd, others were generated as the form and beauty of Women, operating a proritation by the motion of the Spermatic Veſſels, in all ſorts of Animals are diſcriminated by their proper Temperament and Conſtitution, ſome are carried by a proper appetite and inclination to Water, ſome to breathe in the Air, until they partake of a more fiery quality; but thoſe that are heavier incline to the Earth; but thoſe Animals whoſe parts are of a juſt, equal Temperament, their Breaſts render them Vocal.

CHAP. XX. *How many Species of Animals there are, and whether all Animals have the Endowments of Senſe and Reaſon.*

THere is a certain Treatiſe of *Ariſtotle*, in which Animals are diſtributed into four kinds, Terreſtrial, Aqueous, Foul and Heavenly, and there are not only Animals Terreſtrial, but there are Animals in thoſe Heavenly Orbs, which are endowed with Reaſon, and are Immortal. *Democritus* and *Epicurus*, that all Animals which have their reſidence in the Heavens are by them eſteem'd Rational. *Anaxagoras*, that all Animals have only that reaſon which is Operative, but not that which is Paſſive, which is juſtly ſtiled the Interpreter of the Mind, and is like the Mind it ſelf. *Plato*, The Souls of all thoſe who are ſtiled Brutes, they are Rational; but by the evil Conſtitution of their Bodies, and becauſe they have a want of a diſcurſive faculty, they appear not ſo to be; this is manifeſted in *Apes* and *Dogs*, theſe give an inarticulate, but not an articulate ſound. *Diogenes*, That this ſort of Animals are partakers of Intelligence and Air, but by reaſon of the goodneſs in ſome parts of them, and by the ſuperfluity of moiſture in others, they neither enjoy underſtanding or ſenſe, but they are affected as Madmen are, the commanding rational part is.

CHAP.

CHAP. XXI. *What time is requred to ſhape the Parts of Animals in the Womb.*

Empedocles, The Joints of Men begin to be formed from the 38th day, and their ſhape is compleated in the nine and fortieth. *Aſclepiades*, That Male *Embrio's* by reaſon of a greater natural heat have their parts begun to be formed in the 26th day: Many are ſooner, and that they are compleated in all their parts on the 50th day, but the parts of the Females are articulated to two Months, but by the defect of heat are not conſummated till the fourth, but the Members of Brutes they are compleated at various times, according to the Commixture of the Elements of which they conſiſt.

CHAP. XXII. *Of what Elements each of the Members of us Men are compoſed.*

Empedocles, The fleſhy parts of us are conſtituted by the contemperation of the four internal Elements in us, the Earth and Fire being mix'd in a double proportion make the Veins, but when it happens that the Nerves are refrigerated by the Air, then the Nails are made; the Earth and Water, which are within the Body, give the Bones; duly mixt together, produce Sweat and Tears which flow from theſe Bodies of ours.

CHAP. XXIII. *What are the Cauſes of Sleep and Death.*

Alcmæon, That Sleep is cauſed when the Blood retreats to the concourſe of the Veins, but when the Blood diffuſes it ſelf, then we awake; but when there is a total retirement of the Blood, and a full refrigeration, then Men die. *Empedocles*, An immoderate cooling of the Blood cauſeth ſleep, but a total remotion of heat from Blood cauſeth death. *Diogenes*, when all the Blood is ſo diffuſed as that it fills all the Veins, and forces the Air contained in them to the Back and to the Belly, that is below it, the Breaſt being thereby more heated, thence ſleep ariſes, but if every thing that is airy in the Breaſt forſakes the Veins, then Death ſucceeds. *Plato* and the *Stoics*, that ſleep ariſeth from the relaxation of the ſenſi-

tive

tive Spirit, it not receiving ſuch a remiſſion as Wind doth upon Earth, but ſo that, that Spirit is carried about the inteſtine parts of the Eye-brows, in which the principal part has its reſidence, then Death enſues, there being a total remiſſion of the ſenſitive Spirit.

CHAP. XXIV. *When and from whence the Perfection of a Man commences.*

Heraclitus and the *Stoics*, That Men begin their compleatneſs when the ſecond Septinary of Years begins, about which time the ſeminal *Serum* is emitted; Trees firſt begin their Perfection when they give their Seeds, till then they are immature, imperfect and unfruitful, after the ſame manner a Man is compleated in the ſecond Septinary of Years, and is capable of Learning and Diſcipline.

CHAP. XXV. *Whether Sleep or Death appertains to the Soul or Body.*

Ariſtotle's Opinion; That the Soul and Body both ſleep and die; and theſe proceed from that moiſture, which is ſubjected in the Breaſt, and that Aliment which is in the Stomach, and aſcends to thoſe places which are about the Head; and this cools that heat which is in the heart: Death is the perfect Refrigeration of all heat in the Body, but Death is only of the Body and not of the Soul, for the Soul is immortal. *Anaxagoras*, Sleep makes the operations of the Body to ceaſe, 'tis a corporeal paſſion and affects not the Soul; Death is the ſeparation of the Soul from the Body. *Lucippus*, that ſleep is only of the Body, which is thus cauſed, when the ſmaller particles immoderately evaporate from the natural heat, that makes Death; but theſe affections of death and ſleep are of the Body, not of the Soul. *Empedocles*, That death is nothing elſe but ſeparation of thoſe fiery parts, by which Man is compoſed, and according to this ſentiment both Body and Soul die, but ſleep is only a ſmaller ſeparation of the fiery Qualities.

CHAP.

CHAP. XXVI. *How Plants have their Augmentation.*

PLato and *Empedocles*, That Plants are Animals and are informed with a Soul; of this there are clear Arguments; for they have trembling and ſhaking and their Branches are extended, when the Woodmen bend them they yield but in their return to their former ſtraitneſs and ſtrength to one another. *Ariſtotle* doth grant that they live, but that they are not Animals; for Animals are affected with Appetite, Senſe and Reaſon. The *Stoics* and *Epicureans* deny that they are informed with a Soul, by reaſon that all ſorts of Animals have either Senſe, Appetite or Reaſon, but Plants are forfuitouſly, nor are they product of the Soul. *Empedocles*, The firſt of all Animals were Trees, and they ſprang from the Earth before the *Sun* in its Motion, enriched the World, and before Days and Nights were diſtinguiſhed; but by the harmony which is in the Conſtitution they partake of a Maſculine and Feminine Nature, and they increaſe by that heat, which is exalted out of the Earth, for they are parts belonging to it, like as *Embrios* in the Womb are parts of the Womb. Fruits in Plants are excreſſences proceeding from Water and Fire, but the Plants being dried up for want of Water, by the heat of *Summer* the Leaves fall, yet in ſome Trees the Leaves remain, and in the *Olive*, *Laurel* and *Palm*, the differences of their moiſture and juice ariſes from the multitude of Particles and various other Cauſes, for they are diſcriminated by the various particles that feed them, and this is apparent in Vines, for that difference which we ſee in the choiceſt Vines, flow not from the Multitude of their particles, but from the ſoil, from whence they receive the Nutriment.

CHAP. XXVII. *From whence it it that the Moon receives her Light.*

EMpedocles, Animals are nouriſhed by the adminiſtring to them that which is proper to their own Nature, they are augmented by the application of heat, the ſubſtraction of either of which makes them to languiſh

guiſh and decay; the ſtature of Men in this preſent Age, if compared with the magnitude of thoſe Men which were firſt produced, is no other but a meer Infancy, compared with the preſent ſtate of Manhood.

CHAP. XXVIII. *Whence is it that in Animals there are Appetites and Pleaſures.*

THAT the want of thoſe Elements which compoſe Animals, give to them Appetite, Pleaſures Spring from humidity, from the remotion of dangers and ſuch like things as preturbations, *&c.*

CHAP. XXIX. *What is the cauſe of a Fever, or whether it is that Affection of the Body annext to a primary paſſion.*

Raſiſtratus gives this definition of a Fever, A Fever is a quick Motion of Blood, not produced by our conſent, it falls upon the Veſſels of the Lungs; *this* we ſee in the Sea, it is in at ſerene calm, when nothing diſturbs it, but then it is in motion, when a violent preternatural Winds blows upon it, it rageth and is circled with Waves; after this manner it is in the Body Man, when the Blood is in a nimble agitation, then it falls upon thoſe Veſſels in which the Spirits are; and there being in an extraordinary heat, it fires the whole Body; the opinion that a Fever is an Appendix to a proceding affection, pleaſeth him. *Diocles*, he proceeds after this manner; Thoſe things which are internal and latent are manifeſted by thoſe which externally break forth and appear, wherefore it is clear to us that a Fever is annexed to ſuch paſſions and affections, theſe are wounds inflaming Tumors inguinary abſceſſes.

CHAP. XXX. *Of Health, Sickneſs and Old Age.*

Alcmæon, The Preſerver of Health is a juſt and equal proportion of the qualities of heat, and moiſture, and drineſs, bitterneſs and ſweetneſs, and the other qualities; on the contrary the prevailing Empire of one above the reſt is the cauſe of Diſeaſes and Author of Deſtruction, let the cauſe be what it will; if there be an exceſs of Heat or Cold, or from exceſs and defect

defect, as we ſee in ſome Perſons, that there may be a defect of Blood, or the Brain, therefore Health is the harmonious Commixture of the Elements. *Diocles*, Sickneſs, for the moſt part proceeds from the irregular diſpoſition of the Elements in the Body, for that makes an ill Habit or Conſtitution of it. *Eraſiſtratus*, That ſickneſs is cauſed by the exceſs of Digeſtion and Corruptions: On the contrary, Health is the Moderation of the Diet, and the taking that which is convenient and ſufficient for us: 'Tis the unanimous Opinion of the *Stoics*, That the want of heat brings old Age: That thoſe Perſons in whom heat more abounds, live the longer. *Aſclepiades*, That the *Ægyptians* ſoon grow old, ann therefore at thirty Years of Age they are ancient Men, their Bodies being exceſſively heated and ſcorched by the Sun: In *Britany*, That Region being more cold, Perſons begin to grow Old when they have lived an hundred and twenty Years, the coldneſs of the Country protects them from the violence of the heat; the Bodies of the *Ethiopians* are more fine and thin, they who live in Northern Countries have a contrary ſtate of their Bodies, for they are condens'd and robuſt. and by conſequence live the longer.

A Breviate of a Diſcourſe, ſhewing that the *Stoics* ſpeak greater Improbabilities than the Poets.

Made Engliſh *out of the* Greek, *by* William Baxter, *Gent.*

PINDAR's *Caneus* hath been taken to task by ſeveral being improbably feign'd, impenetrable by Steel, and impaſſible in his Body; and ſo,

Deſcending into Hell without a wound,
And with ſound foot parting in two the ground.

But the *Stoics Lapithite*, as if they had carved him out of the very Adamantine Matter of Impoſſibility it ſelf, though he is not invulnerable, nor exempt from either ſickneſs or pain, yet remains fearleſs, regretleſs, invincible and unconſtrainable in the midſt of wounds, dolours and torments, and in the very ſubverſions of the Walls of his Native City, and other ſuch like great Calamities Again, *Pindar*'s *Caneus* is not wounded when ſtruck; but the *Stoics* wiſe Man is not detained when ſhut up in a Priſon, ſuffers no compulſion by being thrown down a Precipice, is not tortured when on the Rack, takes no hurt by being burnt, and when he catches a fall in Wreſtling he is ſtill unconquerable, when he is encompaſſed with a Rampire he is not to be Beſieged, and when ſold by his Enemies, he is not to be made a Priſoner: Being in no better a caſe than thoſe Ships that have inſcrib'd upon them, A PROSPEROUS VOYAGE, PROTECTING PROVIDENCE, A PRESERVATIVE AGAINST DANGERS, and yet for all that endure Storms, are miſerably ſhatter'd and overturn'd. *Euripides*'s *Jolaus* of a feeble, ſuperannuated, old Man, by means of a certain Prayer, became on a ſuddain youthful and ſtrong for Battle: But the *Stoics* wiſe Man was yeſterday moſt Deteſtable and the worſt of Villians, but to day is changed on a ſuddain into a ſtate of Vertue, and is become of a wrinkled, pale Fellow, and (as *Æſchylus* ſpeaks)

Of an old ſickly Wretch with ſtitch in's Back,
Diſtent with rending pains as on a Rack;

a Gallant, God-like and Beauteous Perſon. The Goddeſs *Minerva* took from *Ulyſſes* his Wrinkles, Baldneſs and Deformity, to make him appear a handſom Man. But theſe Mens wiſe Man, though old Age quits not his Body, but contrariwiſe ſtill lays on and heaps more upon it, though he remains (for inſtance) hump-back'd, toothleſs, one-ey'd, is yet neither deformed, disfigured, nor ill-favour'd. For as Beetles are ſaid to relinquiſh Perfumes, and to purſue after ill Scents; ſo *Stoical* Love

Love having us'd it ſelf to the moſt foul and deformed Perſons, if by means of Philoſophy they change into good Form and Comelineſs, becomes preſently diſguſted. He that in the *Stoics* account was in the Forenoon (for example) the worſt Man in the World, is in the Afternoon the beſt of Men. And he that falls aſleep a very Sot, Dunce, Miſcreant and Brute, nay, and by *Jove* a Slave and a Beggar to boot; riſes up the ſame day a *Prince*, a *Rich* and a *Happy* Man (and which is yet more) a *Wiſe*, *Juſt*, *Determin'd* and an *Unprepoſſeſſed* Perſon: Not by ſhooting forth out of a young and tender Body a downy Beard, or the ſprouting Tokens of mature Youth: but by having in a feeble, ſoft, unmanful and undetermin'd mind, a *perfect Intellect*, a *conſummate Prudence*, a *Godlike Diſpoſition*, an *unprejudic'd Science*, and an *unalterable Habit* (his Viciouſneſs without giving the leaſt Ground firſt in order to it) yea, I had almoſt ſaid, becoming in an inſtant of time of the vileſt Brute a ſort of *Hero*, *Genius* or *God*. For he that receives his Vertue from the *Stoics Portico* may ſay,

Ask what thou wilt, it ſhall be granted thee.

It brings Wealth along with it, it contains Kingſhip in it, it confers Fortune, it renders Men Proſperous, and makes them to want nothing, and to have a ſufficiency of every thing, though they have not one *Drachm* of Silver in the Houſe. The Fabular Relations of the Poets are ſo careful of *Decorum*, that they never leave a *Hercules* deſtitute of neceſſaries, but thoſe ſtill ſpring, as out of ſome Fountain, as well for him as for his Companions. But he that hath received of the *Stoics Amalthea*, becomes indeed a *Rich* Man, but he begs his Victuals of other Men; he is a *King*, but reſolves *Syllogiſms* for hire; he is the only Man *that hath all Things*, but yet pays Rent for the Houſe he lives in, and oftentimes buys Bread with borrow'd Money, or elſe begs it of thoſe that have nothing themſelves. The King of *Ithaca* begs with a deſign that none may know who he is, and makes himſelf

As like a dirty, ſorry Beggar,

as he can: But that is of the *Portico* while he bawls and crys out; *It's I only that am a King, It's I only that am a Rich Man,* is yet many times ſeen at other Peoples Doors ſaying,

On *poor* Hipponax *pray, ſome pity take,*
Beſtow an old caſt Coat for Heavens ſake,
I'm well nigh dead with Cold, and all o'er quake.

PLUTARCH's SYMPOSIACS.

The Firſt Book.

Done into Engliſh *by* T. C.

Queſtion I.

Whether midſt our Cups 'tis fit to talk Learnedly and Philoſophize?

SOme, my near *Soſſius Sencio*, imagin, that this Sentence μισῶ μνάμονα συμπότην, was principally deſign'd againſt the Stewards of a Feaſt, who are uſually troubleſome, and preſs Liquor too much upon the Gueſts. For the *Dores* in *Sicily* (as I am inform'd) called the Steward μνάμονα, a Remembrancer: Others think that this Proverb admoniſheth the Gueſts to forget every thing that is ſpoken or done in Company; and agreeably to this, the Ancients uſed to conſecrate forgetfulneſs, with a *Ferula* to *Bacchus*, thereby intimating, that we ſhould either not remember any irregularity committed in Mirth and Company, or apply a gentle and childiſh correction to the Faults; but becauſe you are of Opinion, That (as *Euripides* ſays) to forget abſurdities indeed is a piece of Wiſdom; but to deliver

deliver over to oblivion all ſort of Diſcourſe that merry Meetings do uſually produce, is not only repugnant to that endearing quality that moſt allow to an entertainment, but againſt the known Practice of the greateſt Philoſophers; for *Plato*, *Xenophon*, *Ariſtotle*, *Speuſippus*, *Epicurus*, *Prytanis*, *Hieronymus*, *Dion* the Academic have thought it a worthy and noble Employment to deliver down to us thoſe Diſcourſes they had at Table; and ſince 'tis your Pleaſure that I ſhould gather up the chiefeſt of thoſe ſcatter'd *Topics*, which both at *Rome* and *Greece* amidſt our Cups and Feaſting we have diſputed on, in obedience to your commands I have ſent three Books, each containing ten Problems, and the reſt ſhall quickly follow, if theſe find good acceptance, and do not ſeem altogether fooliſh and impertinent.

The firſt Queſtion is, *Whether at Table 'tis allowable to Philoſophize?* For I remember at a Supper at *Athens* this doubt was ſtarted, *Whether at a merry Meeting 'twas fit to uſe Philoſophical Diſcourſe, and how far it might be uſed*; And *Ariſto* preſently cry'd out, What then, for Heavens ſake, are there any that baniſh Philoſophy from Company and Wine? And, I replied, Yes, Sir, there are, and ſuch, as with a grave Scoff tell us, That Philoſophy, like the Matron of the Houſe, ſhould never be heard at a merry Entertainment; and commend the Cuſtom of the *Perſians*, who never let their Wives appear, but Drink, Dance and Wanton with their Whores: This they propoſe for us to imitate, they permit us to have Mimics and Muſic at our Feaſts, but forbid Philoſophy; ſhe, forſooth, being very unfit to be wanton with us, and we in a bad condition to be ſerious; and *Iſocrates* the *Rhetorician*, when at a drinking bout, ſome begg'd him to make a Speech, only returned, *With thoſe things in which I have ſkill, the time doth not ſuit; and in thoſe things with which the time ſuits, I have no ſkill.* And *Crato* cried out, By *Bacchus* he ſaid right, he might have ſworn to it, if he deſign'd to make ſuch long-winded Diſcourſes as would have ſpoil'd all Mirth and Converſation; but I do not think there's the ſame Reaſon to forbid Philoſophy, as to take away Rhetoric from our Feaſts; for

Philoſophy is quite of another Nature, 'tis an Art of Living, and therefore muſt be admitted into every part of our Converſation, into all our gay Humours and our Pleaſures, to regulate and adjuſt them, to proportion the time, and keep them from exceſs; unleſs, perchance upon the ſame ſcoffing pretence of Gravity they would baniſh Temperance, Juſtice and Moderation: 'Tis true, were we to Feaſt as thoſe that entertain'd *Oreſtes*, were ſilence enjoyn'd by Law, that might be ſomewhat, and prove a mean cloak of ignorance; but if *Bacchus* be really λύσιος, a loſer of every thing, and chiefly takes off all reſtraints and bridles from the Tongue, and gives the voice the greateſt freedom, I think 'tis fooliſh and abſurd to deprive that time, in which we are uſually moſt talkative of the moſt uſeful and profitable Diſcourſe; and in our Schools to diſpute of the Offices of Company, in what conſiſts the Excellence of a Gueſt, how Mirth, Feaſting and Wine are to be uſed, and yet deny Philoſophy a place in theſe Feaſts, as if not able to confirm by practice, what by precepts it inſtructs; and when you affirm'd that none ought to oppoſe what *Crato* ſaid, but determine what ſorts of Philoſophical Topics were to be admitted as fit Companions at a Feaſt, and ſo avoid that juſt and pleaſant taunt put upon the wrangling diſputers of the Age;

Come now to Supper that we may contend.

And when you ſeem'd concern'd, and urged us to ſpeak to that Head; I firſt replied, Sir, we muſt conſider what Company we have; for if the greater part of the Gueſts are learned Men; as for inſtance, at *Agatho*'s Entertainment, *Socrates*, *Phedri*, *Pauſanias*, *Eurymach*; or at *Callias* his Beard, *Carmidæ*, *Antiſthenes*, *Hermogenes*, and the like, we will permit them to Philoſophize, and to mix *Bacchus*. Wine with the Muſes (Learning) as well as with the Nymphs (Water;) for the latter make him wholeſom and gentle to the Body, and the other pleaſant and agreeable to the Soul: And if there are ſome few illiterate perſons preſent, they as Conſonants with Vowels, in the mids or the other Learned, will participate of ſomewhat

ſomewhat an articulate ſound and ſignification ; bnt if the greater conſiſts of ſuch who can better endure the noiſe of any Bird, Fiddle-ſtring,or piece of Wood,than the voice of a Philoſopher : *Piſiſtratus* hath ſhewn us what to do ; for he being at difference with his Sons, when he heard his Enamies rejoyc'd at it, in a full Aſſembly he declared that he had endeavoured to perſuade his Sons to ſubmit to him, but ſince he found them obſtinate,he was reſolv'd to yield and ſubmit to their Humors : So a Philoſopher midſt thoſe Companions that ſlight his excellent Diſcourſe, will lay aſide his Gravity, follow them, and comply with their Humor as far as decency will permit ; knowing very well that Men cannot exerciſe their Rhetoric, unleſs they ſpeak, but may their Philoſophy, even whilſt they are ſilent, or jeſt merrily, nay, whilſt they are piqu'd upon, or Repartee : For 'tis not only (as *Plato* ſays) the higheſt degree of Injuſtice, not to be juſt and yet ſeem ſo ; but the top of Wiſdom to Philoſophize,yet not appear to do it,and in mirth to do the ſame with thoſe that are ſerious,and ſeem in earneſt : For as in *Euripides*, the *Baccha*, though unprovided of Iron Weapons and unarm'd, wounded their Invaders with their Boughs, thus the very jeſts and merry talk of true Philoſophers move thoſe that are not altogether inſenſible,and unuſually reform : I think there are Topics fit to be us'd at Table,ſome of which reading and ſtudy gives us, others the preſent occaſion : Some to incite to Study, others to Piety, and great and noble Actions, others to make us Rivals of the bountiful and kind,which if a Man cunningly and without any apparent deſign inſerts, for the inſtruction of the reſt, he will free theſe Entertainments from many of thoſe conſiderable evils which uſually attend them. Some that put Borrage into the Wine, or ſprinkle the Floor with Water in which Vervain and Maiden-hair have been ſteep'd, as good to raiſe Mirth and Jollity in the Gueſts, in imitation of *Homer's Helena*, who with ſome Medicament diluted the pure Wine ſhe had prepared,do not underſtand that that Fable coming round from *Egypt*, after a long way ends at laſt in eaſie and fit Diſcourſe ; for whilſt they were drinking, *Helena* relates the ſtory of *Ulyſſes*. How

How Fortunes ſpight the Hero did controul,
And bore his troubles with a manly Soul:

For that, in my Opinion was the *Nepenthe*, the Care-diſſolving Medicament, *viz.* that ſtory exactly fitted to the then diſaſters and juncture of Affairs: The pleaſing Men, though they deſignedly and apparently inſtruct, draw on their Maxims rather with perſwaſive and ſmooth Arguments, than the violent force of demonſtrations: You ſee that even *Plato* in his *Sympoſium* where he diſputes of the chief End, the chief Good, and is altogether on Subjects Theological, doth not lay down ſtrong and cloſe demonſtrations; he doth not (as he is wont like a Wreſtler, ſprinkle his Adverſary with *Duſt*, that he might take the faſter hold, and be ſure of giving him the trip; but draws Men on by more ſoft and pliable attacks, by pleaſant Fictions and pat Examples; beſides, the Queſtions ſhould be eaſie, the Problems known, the Interrogations plain, familiar, and not intricate and dark, that they might neither vex the unlearned, nor fright them from the diſquiſition: For as it is allowable to diſſolve our Entertainment into a Dance, but if we force our Gueſts to jeſt or play at Cudgels, we ſhall not only make our Feaſt unpleaſant, but hurtful and unnatual; thus light and eaſie diſquiſitions do pleaſantly and profitably excite us, but we muſt forbear all contentious, and (to uſe *Democritus*'s word) wrangling Diſputes, which perplex the propoſers with intricate and inexplicable Doubts, and trouble all the other that are preſent: Our Diſcourſe ſhould be like our Wine, common to all, and of which every one may equally partake: And they that propoſe hard Problems, ſeem no better fitted for Society, than *Æſop*'s Fox and Crane, *for the Fox vext the Crane with thin Broth poured out upon a plain Table, and laught at her, when he ſaw her, by reaſon of the narrowneſs of her Bill, and the thinneſs of the Broth, incapable of partaking what he had prepared; and the Crane in requital, inviting the Fox to Supper, brought forth her Dainties in a pot with a long and narrow neck, which ſhe could conveniently thruſt her Bill into; whilſt the Fox could not reach one bit.* Juſt ſo when Philoſophers midſt their

their Cups dive into minute and logical Diſputes they are very troubleſome to thoſe that cannot follow them through the ſame depths; and thoſe that bring in idle Songs, trifling Diſquiſitions, common talk and mechanical Diſcourſe, deſtroy the very end of Converſation, and merry Entertainments, and abuſe *Bacchus*. Therefore as when *Phrynichus* and *Æſchilus* brought *Tragedy* to diſcourſe of Fictions and Misfortunes, it was askt, What is this to *Bacchus*? So methinks, when I hear ſome pedantically drawing a Syllogiſm into Table Talk, I have reaſon to cry out, Sir, what is this to *Bacchus*? Perchance one, the great Bowl ſtanding in the midſt, and the Chaplets given round, which the God in token of the liberty he beſtows, ſets on every head; ſings one of thoſe Songs called σκόλια, crooked or obſcure; this is not fit nor agreeable to a Feaſt: Though ſome ſay theſe σκόλια, theſe crooked and obſcure Songs were not dark and intricate compoſures; but that the Gueſts ſang the firſt Song altogether, praiſing *Bacchus*, and deſcribing the Power of the God; and the ſecond each Man ſang ſingly in his turn, a Myrtle Bough being delivered to every one in order, which they called a Ἄωρον, becauſe he that received it was oblig'd, ᾄδειν, to ſing; and after this a Harp being carried round the Company, the skilful took it, and fitted the Muſic to the Song, this when the unskilful could not perform, the ſong was called σκόλιον, crooked or obſcure, becauſe hard to them, and in which they could not bear a part. Others ſay this Myrtle Bough was not delivered in order, but from Bed to Bed, and when the uppermoſt of the firſt Table had ſung, he ſent it to the uppermoſt of the ſecond, and he to the uppermoſt of the third; and ſo the ſecond in like manner to the ſecond; and from theſe many windings, and thin circuit it was called σκόλιον, crooked.

CHAP.

ſelves; for he had invited Strangers and Citizens, Neighbours and Acquaintance, and all ſorts of Perſons to the Feaſt. A great many being already come, a certain Stranger at laſt appear'd dreſt as fine as Hands could make him; his Cloaths rich, and an unſeemly train of Foot-boys at his Heels; he walking up to the Parlor Door, and ſtaring round upon thoſe that were already ſeated, turned his back and ſcornfully retired; and when a great many ſtept after him, and begg'd him to return, he ſaid, *I ſee no fit place left for me:* At that the other Gueſts (for the Glaſſes had gone raund) laught abundantly, and deſired his room rather than his Company; but after Supper, my Father addreſſing himſelf to me, who ſate at another quarter of the Table. *Timon*, ſaid he, and I, have a Diſpute, and you are to be Judge, for I have been upon his Skirts already about that Stranger; for if according to my direction he had ſeated every Man in his proper place, we had never been thought unskilful in this matter by one

Whoſe skill is great in ordering Horſe and Foot;

And ſtory ſays, that *Paulus Emilius* after he had conquer'd *Perſes* the King of *Macedon*, making an Entertainment, beſide his coſtly Furniture and extraordinary Proviſion, was very critical in the order of his Feaſt; ſaying, *'Twas the ſame Man's task to order a terrible Battel, and a pleaſing Etertainment, for both of them require skill in the Art of diſpoſing right*; and *Homer* often calls the ſtouteſt and the greateſt Princes Κοσμήτορας λαῶν, Diſpoſers of the People; and you uſe to ſay, that the great Creator by this Art of diſpoſing turned diſorder into Beauty, and neither taking away any, or adding any new Being, but ſetting every thing in its proper place, out of the moſt uncomely Figure and confus'd Chaos produc'd this beauteous, this ſurpriſing Face of Nature that appears; in theſe great and noble Doctrines indeed you inſtruct us; but our own obſervation ſufficiently aſſures, that the greateſt profuſeneſs in a Feaſt appears neither delightful nor genteel, unleſs beautified by order: And therefore 'tis abſurd that Cooks and Waiters ſhould be ſolicitous

what

what diſh muſt be brought firſt, what next, what placed in the middle and what laſt; and that the Garlands and Oyntment and Muſic (if they have any) ſhould have any proper place and order aſſigned, and yet that the Gueſts ſhould be ſeated promiſcuouſly, and no reſpect be had to Age, Honour or the like: No diſtinguiſhing order by which the Man in Dignity might be honoured, the Inferior learn to give place, and the diſpoſer be exerciſed in diſtinguiſhing what is proper and convenient; for 'tis not rational, that when we walk or ſit down to diſcourſe, the beſt Man ſhould have the beſt place, and not the ſame order at Table be obſerved, or that the Entertainer ſhould in Civility drink to one before another, and yet make no difference in their Seats; at the firſt daſh making the whole Company one Μύκονον (as they ſay) a hodg-podg and confuſion: This my Father brought for his Opinion, and my Brother ſaid, I am not ſo much wiſer than *Bias*, that ſince he refuſed to be Arbitrator between two only of his Friends, I ſhould pretend to be a Judge between ſo many Strangers und Acquaintance, eſpecially ſince 'tis not a money Matter, but about Precedence and Dignity; as if I invited my Friends not to treat them kindly, but abuſe. *Menelaus* is accounted abſurd, and paſt into a Proverb, for pretending to adviſe when unaskt; and ſure he would be more ridiculous, that inſtead of an Entertainer ſhould ſet up for a Judge, when no body requeſts him, or ſubmits to his determination, which is the beſt, and which the worſt Man in the Company; for the Gueſts don't come to contend about precedency, but to Feaſt and be merry: Beſides, 'tis no eaſie task to diſtinguiſh, for ſome claim reſpect by reaſon of their Age, others from their Familarity and Acquaintance; and, as thoſe that make Declamations conſiſting of Compariſons, he muſt have *Ariſtotle*'s τόπους, and *Thraſymachus* his ὑπερβάλλοντες (Books that furniſh him with Heads of Argument) at his Fingers end, all this to no good purpoſe or profitable effect, but to bring vanity from the Bar and the Theatre, into our Feaſts and Entertainments; and whilſt by good Fellowſhip we endeavour to remit all other paſſions, intend Pride and Arro-

gance,

gance, from which in my Opinion we ſhould be more careful to cleanſe our Souls, than to waſh our Feet from dirt, that our Converſation might be free, ſimple and full of mirth: And when by ſuch meetings we ſtrive to end all differences that have at any time riſen amongſt the invited, we ſhould make them flame anew, and kindle them again by Emulation; whilſt we debaſe ſome and puff up others; and if according as we ſeat them, we ſhould drink oftner, carve better and diſcourſe more with ſome than others, inſtead of being Friendly, we ſhould be Lordly in our Feaſts; and if in other things we treat them all equally, why ſhould we not begin at the firſt part, and bring it into faſhion for all to take their Seats promiſcuouſly, without Ceremony or Pride, and to let them ſee as ſoon as they enter, that they are Invited to a Dinner whoſe order is Free and Democratical, and not as particular choſen Men to the Government of a City, where *Ariſtocracy* is the form; ſince the richeſt and the pooreſt ſit promiſcuouſly together: When this had been offered on both ſides, and all preſent required my determination; I ſaid, being an Arbitrator and not a Judge, I ſhall cloſe ſtrictly with neither ſide, but go indifferently in the middle between both: If a Man invites young Men, Citizens, or Acquaintance, they ſhould (as *Timon* ſays) be accuſtomed to be content with any place, without Ceremony or Concernment; and this good nature and unconcerndneſs would be an excellent means to preſerve and increaſe Friendſhip; but if we uſe the ſame method to Strangers Magiſtrates or Old Men, I have juſt reaſon to fear, that whilſt we ſeem to thruſt out pride at the fore-door, we bring it in again at the back, together with a great deal of indifferency and diſreſpect. But in this, Cuſtom and the eſtabliſhed Rules of decency muſt guide; or elſe let us aboliſh all thoſe modes of reſpect, expreſt by drinking to or ſaluting firſt; which we do not uſe promiſcuouſly to all the Company, but according to their worth we honour every one,

With better Places, Meat and larger Cups;

As

As *Agamemnon* ſays, ſetting the firſt, as the chiefeſt ſign of Honour; and when we commend *Alcinous* for placing his Gueſt next himſelf;

He ſtout Laomedon *his Son remov'd.*
Who ſate next him, for him he dearly lov'd;

For to place a ſuppliant Stranger in the Seat of his beloved Son, was wonderful kind and extream courteous. Nay, even amongſt the Gods themſelves this diſtinction is obſerv'd; for *Neptune*, though he came laſt into the Aſſembly,

Sate in the middle Seat ——

As if that was his proper place: And *Minerva* ſeems to have that aſſigned her which is next *Jupiter* himſelf; and this the Poet intimates, when ſpeaking of *Thetis* he ſays,

She ſate next Jove, Minerva, *given place.*

And *Pindar* plainly ſays,

She ſits juſt next the Thunder-breathing flames.

Indeed *Timon* urges, we ought not to rob many to honour one; now he robs, that makes ſomething that is proper, common; and ſuitable honour to his worth, is each Mans property: And whilſt he endeavours not to affront his Gueſts, he neceſſarily falls into the inconvenience, for he muſt affront every one by defrauding them of their proper Honour. Beſides, in my Opinion, 'tis no hard matter to make this diſtinction, and ſeat our Gueſts according to their Quality; but firſt it very ſeldom happens that many of equal Honour were invited to the ſame Banquet; and then, ſince there are many honourable Places, you have room enough to diſpoſe them according to content, if you can but gueſs that this Man muſt be ſeated uppermoſt, that in the middle, another next to your ſelf, Friend, Acquaintance, Tutor or the like, appointing every one ſome place of Honour; and as for the reſt, I would ſupply their want of Honour with ſome

ſome little preſents, affability, and kind diſcourſe. But if their Qualities are not eaſie to be diſtinguiſh'd, and the men themſelves hard to be pleaſed, ſee what device I have in that caſe; for I ſeat in the moſt honourable place, my Father, if invited; if not, my Grandfather, Father-in-law, Uncle, Fellow-officer, or ſome body whom the Entertainer hath a more particular reaſon to eſteem. And this is one of the many Rules of decency that we have from *Homer*; for in his Poem, when *Achilles* ſaw *Menelaus* and *Antilochus* contending about the ſecond prize of the Horſe-race, and fearing that their ſtrife and fury would encreaſe, gave the prize to another, under pretence of comforting and honouring *Eumelus*, but indeed to take away the cauſe of their contention. When I had ſaid this, *Lamprias* ſitting (as he always doth) upon a low Bed, cry'd out, Sirs, will you give me leave to correct this ſottiſh Judge? And the Company bidding him ſpeak freely, and tell me roundly of my faults, and not ſpare, he ſaid, And who can forbear that Philoſopher, who diſpoſes of places at a Feaſt according to the Birth, Wealth or Offices of the Gueſts, as if they were in a Theater, or Council-houſe voting for a Law; ſo that pride and arrogance muſt be admitted even into our Mirth and Entertainments? In ſeating our Gueſts we ſhould not have any reſpect to Honour, but Mirth and Converſation, not look after every Mans Quality, but their agreement and harmony with one another, as thoſe do that joyn ſeveral different things in one Compoſure. Thus a Maſon doth not ſet an *Athenian* or a *Spartan* Stone, becauſe formed in a more noble Country, before an *Aſian* or a *Spaniſh*: Nor a Painter give the moſt coſtly colour the chiefeſt place; nor a Shipwright the *Corinthian* Firr, or *Cretan* Cypreſs; but ſo diſtribute them as they will beſt ſerve to the common end, and make the whole Compoſure ſtrong, beautiful, and fit for uſe. Nay, you ſee even the Deity himſelf (by our *Pindar* nam'd the moſt skilful Artificer) doth not every where place the Fire above, and the Earth below, as *Empedocles* hath it:

The

The Oyſters coverings do directly prove,
That heavy Earth is ſometimes rais'd above:

Not having that place that nature appoints, but that which is neceſſary to compound Bodies, and ſerviceable to the common end, the preſervation of the whole. Diſorder is in every thing an evil, but then it's badneſs is principally diſcovered, when 'tis amongſt men whilſt they are making merry; for then it breeds contentions and a thouſand unſpeakable miſchiefs, which to foreſee and hinder, ſhews a man well skill'd in good order, and diſpoſing right. We all agreed that he had ſaid well, but askt him why he ſhould not inſtruct us how to order things aright, and communicate his skill; I am content, ſays he, to inſtruct you, if you will permit me to change the preſent order of this Feaſt, and yield as ready obedience to me as the *Thebans* to *Epaminondas* when he alter'd the order of their Battel: We gave him full power, and he having turn'd all the Servants out, lookt round upon every one, and ſaid, Hear, (for I'll tell you firſt) how I deſign to order you together: In my mind, the *Theban Pammenes* juſtly taxeth *Homer* as unskilful in Love matters, for ſetting together, in his deſcription of an Army, Tribe and Tribe, Family and Family; for he ſhould have joyn'd the Lover and the Beloved; ſo that the whole body being united in their minds, might perfectly agree: This Rule will I follow, not ſeat one Rich man by another, a Youth by a Youth, a Magiſtrate by a Magiſtrate, and a Friend by a Friend; (for ſuch an order is of no force either to beget or encreaſe friendſhip, and good-will, but fitting that that wants, with ſomething that is able to ſupply it; next one that is willing to inſtruct, I will place one that is as deſirous to be inſtructed; next a moroſe, one good natur'd; next a talkative Oldman, a Youth patient and eager for a Story; next a Boaſter, a jeering, ſmooth Companion; and next an angry man, a quiet. If I ſee a wealthy fellow bountiful and kind, I'le take ſome poor honeſt man from his obſcure place, and ſet him next, that ſomething might run out of that full Veſſel, into the other empty one. A

Sophiſter I'll ſeat by a Sophiſter, and one Poet by nother:

For Beggars Beggars, Poets envy Poets:

I ſeparate the clamorous ſcoffers, and the teſty, by putting ſome good nature between them, that they might not juſtle ſo roughly on one another: Wreſtlers, Hunters and Farmers, I put in one Company; for ſome of the ſame nature, when put together, fight as Cocks; others are very ſociable as Daws: Drinkers and Lovers I ſet together, not only thoſe, who (as *Sophocles* ſays) feel the ſting of Maſculine Love, but thoſe that are mad after Virgins, or Marry'd Women; for they being warmed with the like Fire, as two pieces of Iron to be joyn'd, will more readily agree; unleſs perhaps they both fancy the ſame perſon.

QUEST. III. *Upon what account is the place at the Table call'd Conſular, eſteem'd Honourable.*

THis rais'd a diſpute about the dignity of Places; for the ſame is not accounted Honourable amongſt all Nations: In *Perſia*, the midſt, for that's a place proper to the King himſelf: In *Greece* the uppermoſt; at *Rome* the lowermoſt of the middle Bed, and this is called the Conſular. The *Greeks* about *Pontus*, and thoſe of *Heraclea* reckon the uppermoſt of the middle Bed to be the chief: But we were moſt puzled about the place called Conſular, for though 'tis eſteem'd moſt honourable, yet not becauſe 'tis either the firſt, or the midſt; and its other circumſtances are either not proper to that alone, or very frivolous; tho' I confeſs three of the reaſons alledg'd ſeem'd to have ſomething in them: The firſt, That the *Conſuls* having diſſolv'd the Monarchy, and reducing every thing to a more equal level, and popular Eſtate, left the middle, the Kingly place, and ſate in a lower ſeat; that by this means their power and authority might be leſs ſubject to envy, and not ſo grievous to their fellow Citizens: The ſecond, That two Beds being appointed for the invited Gueſts: The third, and the firſt place in that is moſt convenient for the Maſter of the Feaſt, from whence,

like

like a Pilot, he can guide and order every thing, and readily over-look the management of the whole Affair; beſides, he is not ſo far remov'd, but that he might eaſily diſcourſe, talk to, and complement his Gueſts; for next below him his Wife and Children uſually are plac't; next above him the moſt honourable of the invited, that being the moſt proper place, as near the Maſter of the Feaſt. The third, 'Tis peculiar to this place, to be moſt convenient for the diſpatch of any ſudden buſineſs; for the *Roman* Conſul is not ſuch a one as *Archias* the Governour of *Thebes*; nor will he ſay, when Letters of importance are brought to him at Dinner, Serious things to morrow; throw aſide the Pacquet, and take the great Bowl; but be careful, circumſpect and mind it at the very inſtant; for not only (as the common ſaying hath it,)

Each throw doth make the Dicer fear,

But even midſt his Feaſting and his pleaſure, a Magiſtrate ſhould be intent on intervening buſineſs, and he hath this place appointed, as the moſt convenient for him to receive any meſſage, anſwer it, or Sign a Bill; for there the ſecond Bed joyning with the firſt, the turning at the corner leaves a vacant ſpace, ſo that a Notary, Servant or Trumpeter from the Army might approach, deliver his Meſſage and receive Commands; and the Conſul having room enough to ſpeak, or uſe his Hand, neither trouble any one, nor be hindred by any of the Gueſts.

QUEST. IV. *What manner of Man ſhould a Steward of a Feaſt be.*

Cato my Son-in-law, and *Theon* my acquaintance, at a certain Banquet, where the Glaſſes had gone round freely, and a little ſtir aroſe, but was ſuddenly appeaſed, began to diſcourſe of the Office of the Steward of a Feaſt; declaring that it was my duty to wear the Chaplet, aſſert the decaying priviledge, and reſtore that Office which ſhould take care for the decency and good order of the Banquet. This propoſal pleas'd eve-

ry one, and they were all an end begging me to do it. Well then, ſaid I, ſince you will have it ſo, I make my ſelf Steward, and Director of you all, and command the reſt to drink every one what he will; but *Crato* and *Theon* the firſt Propoſers and Authors of this Decree, I enjoyn to declare in ſhort, what Qualifications fit a Man for this Office; what he ſhould principally aim at, and how behave himſelf towards thoſe under his command: This is the Subject, and let them agree amongſt themſelves which head each ſhall manage: They made ſome ſlight excuſe at firſt, but the whole company urging them to obey, *Crato* began thus. A Captain of a Watch (as *Plato* ſays) ought to be moſt watchful and diligent himſelf; and the Director of Merry Companions ought to be the beſt; and ſuch a one he is that will not be eaſily overtaken, or apt to refuſe a Glaſs; but as *Cyrus* in his Epiſtle to the *Spartans* ſays, that in many other things he was more fit than his Brother to be a King; and chiefly, becauſe he could bear abundance of Wine: For one that is drunk muſt have an ill carriage, and be apt to affront: and he that is perfectly ſober, muſt be unpleaſant, and fitter to be a Governour of a School than of a Feaſt: *Pericles* as often as he was choſen General, when he put on his Coat, us'd to ſay to himſelf, as 'twere to refreſh his memory, *Take heed*, Pericles, *thou doſt govern Freemen, thou doſt govern Athenians.* So let our Director ſay privately to himſelf, Thou art a Governour over Friends; that he might remember neither to ſuffer them to be debaucht, or ſtint their mirth: Beſides, he ought to have ſome skill in the ſerious ſtudies of the Gueſts, and not be altogether ignorant of mirth and humour; yet I would have him (as pleaſant Wine ought to be) a little ſevere and rough, for the Liquor will ſoften and ſmooth him, and make his temper pleaſant and agreeable: For as *Xenophon* ſays, *That* Clearchus *his ruſtic and moroſe humour, in a Battle, by reaſon of his bravery and heat, ſeem'd pleaſant and ſurpriſing*; thus one that is not of a very ſowre nature, but grave and ſevere, being ſoftned by a chirping Cup, becomes more pleaſant and complaiſant; but chiefly he ſhould be acquainted with every one of the Gueſt's

Gueſt's humours, what alteration the Liquor makes in him, what paſſion he is moſt ſubject to, and what quantity he can bear; for 'tis not to be ſuppos'd the different ſorts of Water bear various proportions to different ſorts of Wine (which Kings Cup-bearers underſtanding ſometimes pour in more, ſometimes leſs) and that man hath no ſuch relation to them; this our Director ought to know, and knowing, punctually obſerve; ſo that like a good Muſician, ſcrewing up one, and letting down another, he might make between theſe different natures, a pleaſing Harmony and Agreement; ſo that he ſhould not proportion his Wine by meaſure, but give every one what was proper and agreeable, according to the preſent circumſtances of time, and ſtrength of Body: But if this is too difficult a task, yet 'tis neceſſary that a Steward ſhould know the common accidents of Age and Nature; ſuch as theſe, that an Old-man will be ſooner overtaken then a Youth, one that leaps about, or talks, than he that is ſilent or ſits ſtill; the thoughtful and melancholy, than the chearful and the brisk.

And he that underſtands theſe things is much more able to preſerve quietneſs and order, than one that is perfectly ignorant and unskilful: Beſides, I think none will doubt but that the Steward ought to be a friend, and have no pique at any of the Gueſts for otherwiſe in his injunctions he will be intolerable, in his diſtributions unequal, in his jeſts apt to ſcoff and give offence; ſuch a figure, *Theo*, as out of Wax, hath my diſcourſe fram'd for the Steward of a Feaſt; and now I deliver him to you. And *Theo* reply'd, He's welcome, a very well ſhap'd Gentleman, and fitted for the Office; but whether I ſhall not ſpoil him in my particular Application, I cannot tell: In my opinion he ſeems ſuch a one as will keep an Entertainment to its primitive inſtitution, and not ſuffer it to be chang'd, ſometimes into a Mooting Hall, ſometimes a School of Rhetoric, now and then a Dicing-room, a Play-houſe, or a Stage; for don't you obſerve ſome making fine Orations, and putting caſes at a Supper? Others declaiming, or reading ſome of their own compoſitions, and others propoſing prizes to Dan-

cers and Mimics. *Alcibiades* and *Theodorus* turn'd *Politian*'s Banquet into a Temple, repreſenting there the ſacred proceſſion, and myſteries of *Ceres*; now ſuch things as theſe in my opinion ought not to be ſuffered by a Steward, but he muſt permit ſuch diſcourſe only, ſuch ſhows, ſuch merriment, as promote the particular end and deſign of ſuch Entertainments; and that is, by pleaſant Converſation either to beget or maintain friendſhip and good-will among the Gueſts; for an Entertainment is only an introduction to friendſhip by a Glaſs of Wine, and ends in Good-will.

But now becauſe things pure and unmixt are uſually ſurfeiting and odious, and the very mixture it ſelf, unleſs the Simples be well proportioned, and opportunely put together; though it takes off the ſurfeiting quality, yet ſpoils the ſweetneſs and goodneſs of the Compoſition; 'tis evident that there ought to be a Director who might take care that the Mirth and Jollity of the Gueſts be exactly and opportunely tempered. 'Tis a common ſaying, *That a Voyage near the Land, and a Walk near the Sea, is the beſt Recreation*: Thus our Steward ſhould place ſeriouſneſs and gravity next jollity and humour, that when they are merry they ſhould be on the very borders of Gravity it ſelf; and when grave and ſerious, they might be refreſh'd as Sea-ſick perſons, having an eaſie and ſhort proſpect to the mirth and jollity that is near; For mirth may be exceeding uſeful, and make our grave diſcourſes ſmooth and pleaſant,

As near the Bramble oft the Lilly grows;
And neighbouring Rue, commends the bluſhing Roſe:

But vain and empty Humours that wantonly break in upon our Feaſts, are to be expelled, leſt ſcoffing and affronts creep in under them, leſt in their Queſtions or Commands they grow ſcurrilous, and abuſe: As for inſtance, by enjoyning Stutterers to ſing, Bald-pates to comb their Heads, or a Cripple to riſe and dance; as the Company abus'd *Agapeſtor* the *Academic*, one of whoſe Legs was lame and withered, when in a ridiculing frolick they ordain'd, that each Man ſhould ſtand upon his Right

Right Leg and take off his Glaſs, or pay a Shilling; and he when it was his turn to command, enjoyn'd the company to follow his Example, and drink as he did, and having a narrow Earthen Pitcher brought in, he put his wither'd Leg into it, and drank his Glaſs, and every one in the company after a fruitleſs endeavour to imitate, paid his Shilling: 'twas a good humour of *Agapeſtor*'s, and thus every little merry abuſe muſt be as merrily revenged: Beſides, he muſt give ſuch commands as will both pleaſe and profit, putting ſuch as are familiar and eaſie to the perſon, and when perform'd will be for his credit and reputation: a Songſter muſt be enjoyn'd to ſing, an Orator to ſpeak, a Philoſopher to ſolve a Problem, and a Poet to make a Song; for every one very readily and willingly undertakes that

In which he may out-do himſelf.

An *Aſſyrian* King by publick Proclamation promis'd a reward to him that would find out any new ſort of Luxury and Pleaſure: And let the Governour, the King of an Entertainment propoſe ſome pleaſant reward for any one that introduceth inoffenſive merriment, profitable delight and laughter, not ſuch as attends ſcoffs and abuſive jeſts, but kindneſs, pleaſant humour and Good-will, for theſe matters not being well lookt after and obſerv'd, ſpoil and ruin moſt of our Entertainments: 'Tis the Office of a prudent man to hinder all ſort of anger and contention; in the Exchange, that which ſprings from Covetouſneſs; in the Fencing and Wreſtling Schools, from Emulation; in Offices and State-Affairs, from Ambition; and in a Feaſt and Entertainment, from pleaſantneſs and joque.

QUEST. V. *Why 'tis commonly ſaid, that Love makes a Man a Poet.*

ONE day when *Soſſius* entertain'd us, upon ſinging ſome Sapphic Verſes, this Queſtion was ſtarted; how it could be true,

That Love in all doth vigorous thoughts inſpire,
And teaches Ignorants to tune the Lyre?

Since *Philoxenus*, on the contrary, aſſerts, that the *Cyclops*

With ſweet Tongu'd Muſes cur'd his Love.

Some ſaid that Love was bold and daring, venturing at new contrivances, and eager to accompliſh, upon which account *Plato* calls it the enterprizer of every thing; for it makes the Reſerv'd man talkative, the modeſt complemental; the negligent and ſluggiſh, induſtrious and obſervant; and what is the greateſt wonder, a cloſe, hard and covetous Fellow, if he happens to be in Love, as Iron in Fire, becomes pliable and ſoft, eaſie, good-natur'd, and very pleaſant, as if there were ſomething in that common jeſt; a Lovers purſe is ty'd with the blade of a Leek. Others ſaid that Love was like Drunkenneſs, it makes men warm, merry and dilated, and when in that condition, they naturally ſlide down to Songs and Words in meaſure; and 'tis reported of *Æſchylus*, that he wrote Tragedies after he was heated with a Glaſs of Wine; and my Grand-father *Lamprias* in his Cups ſeem'd to out-do himſelf in ſtarting Queſtions, and ſmart diſputing, and uſually ſaid, that like Frankincenſe he exhaled more freely, after he was warm'd. And as Lovers are extreamly pleas'd with the ſight of their belov'd, ſo they praiſe with as much ſatisfaction as they behold; and as Love is talkative in every thing, ſo more eſpecially in commendation; for Lovers themſelves believe, and would have all others think, that the object of their paſſion is pleaſing and excellent; and this made *Candaules* the *Lydian* force *Gyges* into his Chamber to behold the beauty of his naked Wife. For they delight in the teſtimony of others, and therefore in all Compoſures upon the Lovely, they adorn them with Songs and Verſes, as we dreſs Images with Gold, that more may hear of them, and that they may be remembred the more. For if they preſent a Cock, Horſe, or any other thing to the Belov'd, 'tis neatly trim'd and ſet off with all the Ornaments of Art, and therefore when they would preſent a Compliment, they would have it curious and pleaſing, and ſuch as Verſe uſually appears; *Soſſius* applauding theſe Diſcourſes, added, perhaps we may make a probable conjecture

ſture from *Theophraſtus* his Diſcourſe of Muſic; for I have lately read the Book, and *Theophraſtus* lays down three Cauſes of Muſic, Grief, Pleaſure and Enthuſiaſm; for each of theſe changes the uſual tone, and makes the voice ſlide into a Cadence; for deep ſorrow hath ſomething tuneable in its groans, and therefore we perceive our Orators in their Concluſions, and Actors in their Complaints, be ſomewhat melodious, and inſenſibly fall into a tune. Exceſs of Joy provokes the more Airy men to friſk and dance, and keep their ſteps tho' unskilful in the Art; and as *Pindar* hath it,

They ſhout, and roar, and wildly toſs their Heads.

But the graver ſort are only excited to ſing, raiſe their voice, and tune their words into a Sonnet; but Enthuſiaſm quite changes the body and the voice, and makes it far different from its uſual Conſtitution: Hence the very *Bacchæ* uſe Meaſure, and the inſpir'd give their Oracles in Meaſure: And we ſhall ſee very few Mad-men, but are frantic in Rhyme, and rave in Verſe. This being certain, if you will but Anatomize Love a little, and look narrowly into it, 'twill appear that no paſſion in the World is attended with more violent grief, more exceſſive joy, or greater extaſies and fury; a Lovers Soul looks like *Sophocles* his City,

At once 'tis full of Sacrifice,
Of joyful Songs, of groans and crys;

And therefore 'tis no wonder, that ſince Love contains all the Cauſes of Muſic, Grief, Pleaſure and Enthuſiaſm, and is beſides induſtrious and talkative, it ſhould incline us more than any other paſſion to Poetry and Songs.

QUEST. VI. *Whether* Alexander *was a great Drinker.*

SOme ſaid that *Alexander* did not drink much, but ſat long in Company, diſcourſing with his Friends; but *Philinus* ſhew'd this to be an Error from the Kings Diary, where 'twas very often regiſter'd, ſuch a day, and ſometimes two days together, the King ſlept after a debauch,

debauch, and this courſe of life made him cold in Love, but paſſionate and angry; which argue a hot conſtitution, and ſome report his ſweat was fragrant, and perfum'd his cloaths, which is another argument of heat, as we ſee the hotteſt and drieſt Climates bear Frankincenſe and Caſſia; for a fragant ſmell, as *Theophraſtus* thinks, proceeds from a due concoction of the humours; when the noxious moiſture is conquer'd by the heat, and 'tis thought probable, that he took a Pique at *Caliſthenes*; for avoiding his Table, becauſe of the hard drinking, and refuſing the great Bowl call'd *Alexander*, in his turn: adding, I will not drink *Alexander*, to ſtand in need of *Æſculapius*. And thus much of *Alexander*.

Story tells us that *Mithridates*, the famous Enemy of the *Romans*, amongſt other tryals of skill that he inſtituted, propos'd a reward to the greateſt Eater, and ſtouteſt Drinker in his Kingdom. He won both the Prizes himſelf, he out-drank every man living, and for his Excellency that way, was call'd *Bacchus*: But this reaſon for his Sirname is a vain fancy and an idle ſtory; for whil'ſt he was an Infant a flaſh of Lightning burnt his Cradle, but did his Body no harm, only left a little mark on his Forehead, which his Hair cover'd when he was grown a Boy; and after he came to be a Man another flaſh broke into his Bed-chamber, and burnt the Arrows in a Quiver that was hanging under him; from whence his Diviners preſag'd that Archers, and light arm'd men, ſhould win him conſiderable Victories in his Wars, and the Vulgar gave him this name, becauſe in thoſe many dangers by Lightning, he bore ſome reſemblance to the *Theban Bacchus*: From hence great Drinkers were the ſubject of our diſcourſe, and the Wreſtler *Heraclides*, or, as the *Alexandrians* mince it, *Heracles*, who liv'd but in the laſt Age, was accounted one; he, when he could get none to hold out with him, invited ſome to take their Mornings-draught, others to Dinner, to Supper others, and others after, to take a merry Glaſs of Wine, ſo that as the firſt went off, the ſecond came, and the third and fourth Company, and he all the while without any intermiſſion took his Glaſs round, and out-ſate all the four Companies.

Amongſt

Amongſt the retainers to *Druſus* the Emperor *Tiberia* his Son, there was a Phyſician that drank down all the Court; he, before he ſet down, would uſually take five or ſix bitter Almonds to prevent the operation of the Wine, but when ever he was forbidden that, he knockt under preſently; and a ſingle Glaſs doz'd him. Some think theſe Almonds have a penetrating, abſterſive quality, and able to cleanſe the face, and clear it from the common freckles, and therefore when they are eaten, by their bitterneſs vellicate and fret the pores, and by that means draw down the aſcending Vapours from the Head; but in my opinion a bitter quality is a dryer, and conſumes moiſture: And therefore a bitter taſte is the moſt unpleaſant, for, as *Plato* ſays, dryneſs being an Enemy to moiſture, unnaturally contracts the ſpungy and tender nerves of the Tongue, and green Ulcers are uſually drained by bitter injections. Thus *Homer*,

He ſqueez'd his Herbs, and bitter juice apply'd,
And ſtraight the blood was ſtancht, the ſore was dry'd.

And he gueſſes well, that what is bitter to the taſte, is a drier, beſides, the Powders Women uſe to dry up their ſweat, are bitter, and by reaſon of that Quality aſtringent. This then being certain, 'tis no wonder that the bitterneſs of the Almonds hinders the operation of the Wine, ſince it dries the inſide of the Body, and keeps the Veins from being overcharged: For from their diſtention and diſturbance, they ſay Drunkenneſs proceeds. And this conjecture is much confirmed from that which uſually happens to a Fox; for if he eats bitter Almonds without drinking, his moiſture ſuddenly fails, and 'tis preſent death.

QUEST. VII. *Why old Men love pure Wine.*

'TWas debated why Old Men lov'd the ſtrongeſt Liquors: Some fancying that their natural Heat decayed, and their Conſtitution grew cold, ſaid ſuch Liquors were moſt neceſſary and agreeable to their Age; but this was mean and obvious, and beſides, neither a ſufficient, nor a true reaſon; for the like happens to all

their

their other ſenſes; for they are not eaſily to be moved, or wrought on by any qualities; unleſs they are intenſe degrees, and make a vigorous impreſſion; but the reaſon is, the laxity of the habit of their Body, for that being grown lax and weak, loves a ſmart ſtroak. Thus their taſte is pleas'd moſt with ſtrong ſapors, their ſmelling with brisk Odors; for ſtrong and unallayed qualities make a more pleaſing impreſſion on the ſenſe: Their touch is almoſt ſenſeleſs to a ſore, and a wound generally raiſes no ſharp pain: The like alſo in their hearing may be obſerved, for old Muſicians play louder and ſharper than others, that they might move their own dull Tympanum with the ſound: For what Steel is to the edge in a Knife, that Spirit is to the ſenſe in the Body, and therefore when the Spirits fail, the ſenſe grows dull and ſtupid, and cannot be rais'd, unleſs by ſomething, ſuch as ſtrong Wine, that makes a vigorous impreſſion.

QUEST. VIII. *Why Old Men read beſt at a diſtance.*

TO my Diſcourſe in the former Problem, ſome Objection may be drawn from the Senſe of ſeeing in Old Men; for if they hold a Book at a diſtance, they will read pretty well, nearer they cannot ſee a Letter; and this *Æſchyles* means by theſe Verſes:

Far off thou canſt not ſee, nay ſcarce behold
When near; a proper Scribe now thou art old!

And *Sophocles* more plainly,

Old men are ſlow in talk, they hardly hear,
Far off they ſee; but all are blind, when near.

And therefore, if Old Mens Organs are more obedient to ſtrong and intenſe Qualities; why, when they read, do they not take the Reflection near at hand, but holding the Book a good way off, mix, and ſo as Wine by Water, weaken it by the intervening Air? Some anſwered, that they did not remove the Book to leſſen the light, but to receive more rays, and let all the ſpace between the Letters and their Eyes be fill'd with lightſome Air. Others agreed with thoſe that imagin the Rays of Viſion mixt with one another, for ſince there is a Cone ſtretcht between

between each Eye and the object, whoſe point is in the Eye, and whoſe Baſis is the Object, 'tis probable that for ſome way each Cone extends a part, and by it ſelf; but when the diſtance increaſes, they mix, and make but one common light, and therefore every Object appears ſingle and not two, tho 'tis ſeen by both Eyes at once; for the Conjunction of the Cones makes theſe two appearances but one; theſe things ſuppos'd, the Old Men that hold the Letters near to their Eyes, the Cones, not being joyned, but each apart, and by it ſelf, their ſight is weak; but thoſe that remove it farther, that two lights being mingled and increaſt, ſee better, as a man with both Hands can hold that, for which either ſingly is too weak; But my Brother *Lamprias*, tho unacqnainted with *Hieronymus* his notions, invented another reaſon. We ſee, ſaid he, by ſome ſpecies that come from the Object to the Eye, which at their firſt riſe are thick, and great, and therefore when near diſturb Old Men, whoſe Eyes are not eaſily penetrated and ſtiff; but when they are ſeparated and diffuſed into the Air, the thick obſtructing parts are eaſily removed, and the ſubtle remainders coming to the Eye, gently and eaſily ſlide into the pores; and ſo the diſturbance being leſs, the ſight is more vigorous and clear. Thus a Roſe ſmells moſt fragrant at a diſtance, but if you bring it near the Noſe 'tis not ſo pure nor delightful; and the reaſon is this, many earthy, diſturbing particles are carried with the ſmell, and ſpoil the fragrancy when near, but in a longer paſſage thoſe are loſt, and the pure brisk Odour by reaſon of its Subtility reaches and acts upon the Senſe; But we, according to *Plato*'s Opinion aſſert, that a bright Spirit darted from the Eye, mixes with the light about the Object, and thoſe two are perfectly blended into one ſimilar Body; now theſe muſt be joyned in due proportion one to another; for one part ought not wholly to prevail on the other, but both being proportionably and amicably joyn'd, agree in one third common power. Now this (whether Flux, illuminated Spirit,

or

or Ray) in old Men being very weak, there can be no combination, no mixture with the Light about the Object, but it muſt be wholly conſumed, unleſs by removing the Letters from their Eyes, they leſſen the brightneſs of the Light, and ſo it comes to the ſight, not too ſtrong or unmixt, but well proportioned and blended with the other. And this explains, that common Affection of Creatures of ſeeing in the dark, for their Eye-ſight being weak is overcome and darkened by the Splendor of the day; becauſe the little light that flows from their Eyes cannot be proportionably mixt with the ſtronger and more numerous Beams; but is proportionable and ſufficient for the feeble ſplendor of the Stars, and ſo can joyn with it, and co-operate to move the Senſe.

QUEST. IX. *Why freſh Water waſhes Cloaths better than Salt?*

Theon the *Grammarian* when *Metrius Florus* gave us an Entertainment, askt *Themiſtocles* the *Stoic*, why *Chryſippus* though he frequently mention'd ſome ſtrange *Phænomena* in Nature (ſuch as Pouder'd Beef ſoakt in Salt Water grows freſher than before, Fleeces of Wooll are more eaſily ſeparated by a gentle, than a quick and violent force, and Men that are faſting eat ſlower than thoſe that took a Breakfaſt) yet never gave any reaſon for the appearance: And *Themiſtocles* replied That *Chryſippus* only propos'd ſuch things by the by, as inſtances to correct us, who eaſily aſſent, and without any reaſon, to what ſeems likely, and disbelieve every thing which ſeems unlikely at the firſt ſight. But why, Sir, are you concerned at this? For if you are ſpeculative, and would enquire into the Cauſes of Things, you need not want Subjects in your own profeſſion; but pray tell me why *Homer* makes *Nauſicae* waſh in the River rather than the Sea, though it was near and in all likelihood hotter, clearer and fitter to waſh with than that? And *Theon* replied, *Ariſtotle* hath already given an account for this from the groſneſs of the Sea-water; for in this, abundance of rough, earthy particles are mixt, and thoſe make it ſalt; and upon this account Swimmers, or any other weight

ſink

ſink not ſo much in Sea-water as in freſh, for the latter being thin and weak, yields to every preſſure, and is eaſily divided becauſe 'tis pure and unmixt, and by reaſon of this ſubtility of parts it penetrates better than Salt-water, and ſo looſeneth from the Cloaths the ſticking particles of the ſpot: And is not this Diſcourſe of *Ariſtotle* very probable? Probable indeed, I replied, but not true; for I have obſerved that with Aſhes, Gravel, or, if thoſe are not to be gotten, with Duſt it ſelf, they uſually thicken the Water, as if the earthy Particles being rough would ſcour better than fair-water, whoſe thinneſs makes it weak and ineffectual; and therefore he is miſtaken when he ſays the thickneſs of the Sea-water hinders the effect, ſince the ſharpneſs of the mixt particles very much conduces to make it cleanſing; for that opens the pores, and draws out the ſtain; but ſince all oily Matter is moſt difficult to be waſht out, and ſpots a Cloath, and the Sea is Oily, that's the reaſon why it doth not ſcour as well as freſh; and that 'tis Oily, even *Ariſtotle* himſelf aſſerts, for Salt in his Opinion hath ſome Oil in it, and therefore makes Candles, when ſprinkled on them, burn the better and clearer than before: And Sea-water ſprinkled on a flame increaſeth it, and is more eaſily kindled then any other, and this, in my opinion, makes it hotter than the freſh; and beſides, I may urge another Cauſe, for the end of waſhing is drying, and that ſeems cleaneſt which is drieſt, and the moiſture that ſcours (as Hellebore, with the Humours that it purges) ought to fly away quickly together with the ſtain: The Sun quickly draws out the Freſh-water becauſe it is ſo light, but the Salt-water being rough, lodges in the pores, and therefore is not eaſily dried: And *Theon* replied, you ſay juſt nothing, Sir, for *Ariſtotle* in the ſame Book affirms, That thoſe that waſh in the Sea, if they ſtand in the freſh Sun, are ſooner dried than thoſe that waſh in the freſh Streams. 'Tis true, I anſwer'd, he ſays ſo, but I hope that *Homer* aſſerting the contrary, will by you eſpecially be more eaſily believed; for *Ulyſſes*, as he writes, after his Shipwrack meeting *Nauſicaa*,

A frightful Sight, and with the Salt beſmear'd, ſaid

ſaid to her Maidens,

Retire a while, till I have waſht my Skin;

And when he had leapt into the River,

He from his Head did ſcour the Foaming Sea.

The Poet knew very well what happens in ſuch a caſe; for when thoſe that come wet out of the Sea ſtand in the Sun, the ſubtleſt and lighteſt parts ſuddenly exhale, but the Salt and rough particles ſtick upon the Body in a Cruſt, till they are waſht away by the freſh Water of a Spring.

QUEST. X. *Why at* Athens *the Dance of* Ajax's *Tribe was never determined to be the laſt?*

WHen we were feaſting at *Scrapions*, who gave an Entertainment after the *Leontide* Tribe by his order and directions had won the Prize in the publick Dance; (for we were Citizens and free of that Tribe) a very pertinent diſcourſe, and proper to the then occaſion happened: It had been a very notable tryal of Skill: The King of *Philopappus* being very generous and magnificent in his Rewards, and defraying the Expences of all the Tribes: He was at the ſame Feaſt with us, and being a very good humour'd Man, and eager for *inſtruction*, he would now and then freely diſcourſe of Ancient Cuſtoms, and as freely hear: *Marcus* the Grammarian began thus; *Neanthes* the *Cyzibentum* in his Book called *the Fabulous Narrations of this City*, affirms, that it was a Privilege of *Ajax*'s Tribe, that their Dance ſhould never be determined to be laſt: 'Tis true, he brings ſome Stories for confirmation of what he ſays; but if he falſifies, the matter is open, and let us all inquire after the reaſon of the thing: But, ſays *Milo*, ſuppoſe it be a meer tale. 'Tis no ſtrange thing, replied *Philopappus*, if in our diſquiſitions after truth, we meet now and then with ſuch a thing as *Democritus* the Philoſopher did; for he one day eating a Cucumber, and finding it of an Honey taſte, askt his Maid where ſhe bought it; and ſhe telling him ſuch a Garden, he roſe from Table and bid her direct him to the place: The Maid ſurpris'd, askt him what he meant; and

and he replied, I muſt ſearch after the cauſe of the ſweetneſs of the Fruit, and ſhall find it the ſooner if I ſee the place; and the Maid with a ſmile replied, Sit ſtill, pray Sir, for I unwittingly put it into a Honey Barrel. And he, as it were diſcontented, cried out, Shame take thee, yet I'll purſue my purpoſe, and ſeek after the cauſe, as if this ſweetneſs were a taſte natural and proper to the Fruit. Therefore neither will we admit *Xeanthes* his credulity and inadvertency in ſome Stories as an excuſe and a good reaſon for avoiding this diſquiſition; for we ſhall exerciſe our Thoughts by it, though no other advantages riſes from that Inquiry. Preſently every one poured out ſomething in commendation of that Tribe, mentioning every matter that made for its credit and reputation: *Marathon* was brought in as belonging to it; and *Armodius* with his Aſſociates, by birth *Aphidneans*, were alſo produced as glorious Members of that Tribe: The Orator *Glaucias* proved that that Tribe made up the Right-wing in the Battel at *Marathon*, from *Æſchylus* his Elogies, who had himſelf fought valiantly in the ſame encounter; and farther evinced that *Callimachus* the Field Marſhal was of that Tribe, who behaved himſelf very bravely, and was the principal cauſe next to *Militiades*, with whoſe opinion he concurred, that that Battel was fought: To this Diſcourſe of *Glaucias*, I added, that the Edile which impower'd *Militiades* to lead forth the *Athenians*, was made when the *Æantid* Tribe was chief of the Aſſembly; and that in the Battle of *Platæa* the ſame Tribe when the greateſt Glory; and upon that account, as the Oracle directed, that Tribe offered a Sacrifice for this Victory to the Nymphs *Sphragitides*, the City providing a Victim and all other Neceſſaries belonging to it. But you may obſerve (I continued) that other Tribes likewiſe have their peculiar Glories; and you know that mine, that *Leontid* Tribe, yields to none in any point of Reputation: Beſides, conſider whether it is not more probable that this was granted out of a particular reſpect, and to pleaſe *Ajax*, from whom this Tribe received its Name; for we know he could not endure to be out-done, but was eaſily hurried on to the greateſt Enormities by his contentious

and paſſionate Humour; and therefore to comply with him, and afford ſome comfort in his diſaſters, they ſecured him from the moſt vexing grievance that follows the misfortune of the conquer'd, by ordering that his Tribe ſhould never be determined to be laſt.

PLUTARCH's SYMPOSIACS.

The Second Book.

Queſtion I.

What, as Xenophon *intimates, are the moſt agreeable Queſtions, and moſt pleaſant Raillery at an Entertainment?*

OF the ſeveral things that are provided for an Entertainment, ſome, my *Soſſius Senecio*, are abſolutely neceſſary; ſuch are Wine, Bread, Meat, Stools and Tables: Others are brought in not for neceſſity but pleaſure, ſuch are Songs, Shows, Mimics and Buffoons: Which, when preſent, delight indeed; but when abſent, are not eagerly deſired; nor is the Entertainment lookt upon as mean, becauſe ſuch are wanting: Juſt ſo of Diſcourſes, ſome the ſober Men admit as neceſſary to a Banquet, and others for their pretty nice Speculations, as more profitable and agreeable than a Fiddle and a Pipe. My former Book gives you Examples of both Sorts: Of the firſt are theſe, *Whether we ſhould Philoſophize at Table? Whether the Entertainer ſhould appoint proper Seats, or leave the Gueſts to agree upon their own?* Of the ſecond, *Why Lovers are inclined to Poetry?* And the Queſtion about *Ajax* his Tribe: The former I call properly συμπόσια, Table-talk, but both together I comprehend under the general name, *Sympoſiacs*: They are promiſcuouſly ſet down, not in any exact method, but as

each ſingle occur'd to memory. And let not my Readers wonder that I dedicate theſe collections to you, which I have received from others, or your own Mouth, for if all Learning is not bare remembrance, yet to learn and remember, are very commonly one and the ſame thing. Now each Book being divided into Ten Queſtions, that ſhall make the firſt in this, which Socratical *Xenophon* hath as it were propoſed; for he tells us, that *Gobrias* Banqueting with *Cyrus*, amongſt other things that he found admirable in the *Perſians*, was ſurprized to hear them ask one another ſuch Queſtions, which to be interrogated was more delightful than to be let alone, and paſs ſuch jeſts on one another, that 'twas more pleaſant to be jeſted on, than not; for if ſome even whilſt they praiſe, offend, why ſhould not their polite and neat facetiouſneſs be admired, whoſe very raillery is delightful and pleaſant to him that is the Subject of it: Here *Sopatrus* our Entertainer ſaid, I wiſh I could learn what kind of Queſtions thoſe are; for to be skill'd in, and make right uſe of appoſite Queſtions and pleaſant Raillery, I think is no ſmall part of Converſation: A conſiderable one, I replied; but pray obſerve whether *Xenophon* himſelf in his Deſcriptions of *Socrates*'s and the *Perſian* Entertainment, hath not ſufficiently explained them; but if you would have my thoughts, firſt, Men are pleas'd to be askt thoſe Queſtions to which they have an anſwer ready; ſuch are thoſe in which the Perſons ask'd have ſome skill and competent knowledge; for when the Enquiry is above their reach, thoſe that can return nothing are troubled, as if requeſted to give ſomething beyond their power; and thoſe that do anſwer, producing ſome crude and inſufficient Demonſtration, muſt needs be very much concern'd, and apt to blunder on the wrong. Nor if the Anſwer be not only eaſie, but hath ſomething not common, it is more pleaſing to him that makes it; and this happens, when their knowledge is greater than the Vulgars, as ſuppoſe they are well skill'd in points of Aſtrology or Logic: For not only in Action and ſerious Matters, but alſo in Diſcourſe, every one hath a natural diſpoſition to be pleas'd (as *Euripides* hath it)

To ſeem far to out-do himſelf:

And all are delighted when Men put ſuch Queſtions as they underſtand, and would have others know that they are acquainted with; and therefore Travellers and Merchants are moſt ſatisfied when their Company is inquiſitive about other Countries, the unknown Ocean, and the Laws and Manners of the *Barbarians*, they are ready to inform them, and deſcribe the Countries and the Creeks, imagining this to be ſome recompence for their Toyl, ſome comfort for the Dangers they have paſt: In ſhort, whatever, though unrequeſted, we are wont to diſcourſe of, we are deſirous to be askt, becauſe then we ſeem to gratifie thoſe, whom otherwiſe our prattle would diſturb and force from our Converſation: And this is the common diſeaſe of Travellers. The more genteel and modeſt Men love to be askt about thoſe things which they have bravely and ſucceſsfully performed, and which modeſty will not permit to be ſpoken by themſelves before Company; and therefore *Neſtor* did well, when being acquainted with *Ulyſſes* his deſire of Reputation, he ſaid.

Tell brave Ulyſſes *Glory of the* Greeks,
How you the Horſes ſeiz'd:

For man cannot endure the inſolence of thoſe who praiſe themſelves, and repeat their own Exploits, unleſs the Company deſires it, and they are forc'd to a Relation; therefore it tickles them to be askt about their Embaſſies and Adminiſtrations of the Common-wealth, if they have done any thing notable in either; and upon this account the envious and ill-natur'd ſtart very few Queſtions of that ſort; they thwart and hinder all ſuch kind of motions, being very unwilling to give any occaſion or opportunity for that Diſcourſe which ſhall tend to the advantage of the Relator. In ſhort, we pleaſe thoſe to whom we put them, when we ſtart Queſtions about thoſe matters which their Enemies hate to hear: *Ulyſſes* ſays to *Alcinous*,

You bid me tell what various Ills I bore,

That

That the ſad tale might make me grieve the more.

And *Oedipus* ſays to the *Chorus*,

'Tis pain to raiſe again a buried grief:

But *Euripides* on the contrary,

How ſweet it is, when we are lull'd in eaſe,
To think of Toyls! when well of a diſeaſe!

True indeed, but not to thoſe that are ſtill toſt, ſtill under a misfortune. Therefore, be ſure never ask any Man about his own Calamities; 'tis irkſome to relate his Loſſes of Children or Eſtate; or any unproſperous adventure by Sea or Land; but to ask a Man how he carried the Cauſe, how he was Careſſed by the King, how he eſcaped ſuch a Storm, ſuch an Aſſault, Thieves, and the like; this pleaſeth him, he ſeems to enjoy it over again in his Relation, and is never weary of the *Topic*. Beſides, Men love to be asked about their happy Friends, or Children that have made good progreſs in Philoſophy, the Law, or are great at Court; as alſo about the Diſgrace and open Conviction of their Enemies; for of ſuch matters they are moſt eager to diſcourſe; yet are cautious of beginning it themſelves, leſt they ſhould ſeem to inſult over, and rejoice at the miſery of others: You pleaſe a Hunter if you ask him about Dogs, a Wreſtler about Exerciſe, and an amorous Man about Beauties; the Ceremonious and Superſtitious Diſcourſes about Dreams, and what ſucceſs he hath had by following the Directions of Omens, Sacrifices and the kindneſs of the Gods; and ſome Queſtions concerning thoſe things will extreamly pleaſe him: He that inquires any thing of an old Man, though the ſtory doth not at all concern him, wins his heart, and urges one that is very willing to Diſcourſe;

Neleides Neſtor *faithfully relate*
How Great Atrides *died, what ſort of fate;*
And where was Menelaus *largely tell;*
Did Argos *hold him when the Hero fell?*

Here is a multitude of Queſtions and variety of Subjects;

which is much better than to confine and cramp his Anſwers, and ſo deprive the old Men of the moſt pleaſant enjoyment they can have. In ſhort, They that had rather pleaſe than diſtaſte, will ſtill propoſe ſuch Queſtions, the Anſwers to which ſhall rather get the praiſe and good will, than contempt and hatred of the Hearers. And ſo much of Queſtions.

As for Raillery, thoſe that cannot uſe it cautiouſly, with Art, and time it well, ſhould never venture at it: For as in a ſlippery place if you but juſt touch a Man as you paſs by, you throw him down; ſo when we are in drink, we are in danger of tripping at every little word that is not ſpoken with due addreſs: And we are more apt to be offended with a joque, than a plain and ſcurrilous abuſe; for we ſee the latter often ſlip from a Man unwittingly in paſſion, but conſider the former as a thing voluntary, proceeding from Malice and Ill-nature, and therefore we are generally more offended at a ſharp jeeret than a whifling ſnarler: 'Tis evident, that every joque bites, but an abuſe is affronting, and purpoſely deſign'd; for inſtance, he that calls thee Cuſtard-monger, plainly and openly abuſeth; but he that ſays, I remember when you wip'd your Noſe upon your ſleeve, ſmartly jeers: Such was *Cicero*'s to *Octavius* who was thought to be deſcended from an *African*; for when *Cicero* ſpoke ſomething and *Octavius* ſaid he did not hear him, *Cicero* rejoyned, True, for you have a hole through your Ear: And *Melanthus*, when he was ridicul'd by a *Commedian*, ſaid, You pay me now ſomething that you do not owe me; and upon this account jeers vex more, for like bearded Arrows they ſtick a long while, and gall the wounded Sufferer. Their ſmartneſs is pleaſant, and delights the Company, and thoſe that are pleas'd with the ſaying, ſeem to believe the detracting Speaker: For, according to *Theophraſtus*, a jeer is a figurative Reproach for ſome Fault or Miſdemeanor, and therefore he that hears it, ſupplies the concealed part, as if he had ſome knowledg in, and gave credit to the thing; for he that laughs and is tickled at what *Theocritus* ſaid to one whom he ſuſpected of a deſign upon his Cloaths, asking him, if he went to Supper at ſuch a place;

Yes, he replied, I go, but ſhall likewiſe lodge there all night; doth, as it were, confirm the accuſation, and believe the Fellow was a Thief; and therefore an impertinent jeerer makes the whole Company ſeem ill-natur'd & abuſive, as being pleas'd with, and conſenting to the ſcurrility of the Jeer. 'Twas one of the excellent Laws of *Sparta*, *That none ſhould be bitter in their Jeſts, and the jeer'd patiently endure; but if he took offence, the other was to forbear, and purſue the frolic no farther*: How is it poſſible therefore to determine ſuch raillery as ſhall delight and pleaſe the Perſon that is jeſted on, when to be ſmart without Offence, is no mean piece of Cunning and Addreſs? Firſt then, ſuch as will vex and gall the Conſcious, muſt pleaſe thoſe that are clean, innocent, and not ſuſpected of the matter: Such a joque is *Xenophon*'s, when he pleaſantly brings in a very ugly ill-look't Fellow, and is ſmart upon him for being *Sambaulas minion*: Such was that of *Auſtidius Modeſtus*, who when our Friend *Quintus* in an Ague complain'd his Hands were cold, replied, Sir, you brought them warm from your Province; for this made *Quintus* laugh, and extreamly pleas'd him; yet it had been a reproach and abuſe to a covetous and oppreſſing Governour: Thus *Socrates* pretending to compare Faces with the beauteous *Critobulus*, rallied only, and not abus'd: And *Alcibiades*, again was ſmart on *Socrates*, as his Rival in *Agatho*'s affection: Kings are pleas'd when jeſts are put upon them as if they were private and poor Men; ſuch were the Flatterers to *Philip* when he chid him, *Sir, don't I keep you*? For thoſe that mention Faults of which the perſons are not really guilty, intimate thoſe Vertues with which they are really adorn'd: But then 'tis requiſite that thoſe Vertues ſhould be evident, and certainly belong to them, otherwiſe the diſcourſe will breed diſturbance and ſuſpition: He that tells a very rich Man that he will procure him a Sum of Money; a temperate ſober Man, and one that drinks Water only, that he is foxt, or hath taken a Cup too much; a hoſpitable, generous, good-humour'd Man, that he is a niggard and a pinch-penny; or threatens an excellent Lawyer to meet him at the Bar, muſt make the Perſons ſmile, and pleaſe

the Company. Thus *Cyrus* was very obliging and complaiſant, when he challeng'd his Play-fellows at thoſe Sport in which he was ſure to be overcome; and *Iſmenias* piping at a Sacrifice, when no good Omens appear'd, the Man that hir'd him, ſnatcht the Pipe, and played very ridiculouſly himſelf; and when all found fault, he ſaid, *To play ſatisfactorily, is the gift of Heaven.* And *Iſmenias* with a ſmile replied, *Whilſt I played the Gods were ſo well pleaſed that they were careleſs of the Sacrifice, but to be rid of thy noiſe, they preſently receiv'd it.*

But more, thoſe that jocoſely put ſcandalous Names upon things commendable if opportunely done, pleaſe more than he that plainly and openly commends; for thoſe that cover a Reproach under fair and reſpectful words (as he that calls an unjuſt Man *Ariſtides*, a coward *Achilles*) gall more than thoſe that openly abuſe. Such is that of *Oedipus* in *Sophocles*,

The faithful Creon *her moſt conſtant Friend*;

The familiar *Irony* in commendations anſwers to this on the other ſide; ſuch *Socrates* uſed when he called the kind endeavour and induſtry of *Antiſthenes* to make Men Friends, Pimping, Bauds-craft, and Allurement. And others that call'd *Crates* the Philoſopher, who where ever he went was careſſed and honoured, θυροπαροίκτην, the Door-opener: Again, a complaint that implies thankfulneſs for a receiv'd favour, is pleaſant raillery; thus *Diogenes* of his Maſter *Antiſthenes*,

That Man that made me leave my pretious Ore,
Cloath'd me with Rags, and forc'd me to be poor;
That Man that made me wander, beg my Bread,
And ſcorn to have a Houſe to hide my Head;

For it had not been half ſo pleaſant to have ſaid, *That Man that made me wiſe, content and happy*: And a *Spartan* making as if he would find fault with the Maſter of the Exerciſes, for giving him Wood that would not ſmoak, ſaid, *He will not permit us to ſhed a tear*: And he that calls a Hoſpitable Man and one that treats often, a Kidnapper, and a Tyrant, who for a long time would not permit him

him to ſee his own Table; and he whom the King hath rais'd and enricht, that ſays the King had a deſign upon him, and robb'd him of his ſleep and quiet: Or if he that hath an excellent Vintage, ſhould complain of *Æſchilus* his *Chabeiri*, for making him want Vinegar as they had jocoſely threatned: For ſuch as theſe have a pungent pleaſantneſs, ſo that the prais'd are not offended, nor take it ill.

Beſides, he that would be civilly facetious, muſt know the difference between a Vice and commendable Study, or Recreation; for inſtance, between the love of Money, or Contention, and of Muſic or Hunting; for men are griev'd if twitted with the former, but if with the latter, take it very well. Thus *Demoſthenes* the *Mytilenian* was pleaſant enough, when knocking at a Mans Door that was much given to ſinging, and playing on the Harp, and being bid come in, ſaid, I will if you will tye up your Harp; but *Lyſias* his flatterer was offenſive, for being frighted at a Wooden Scorpion that he threw into his lap, and leaping out of his ſeat, after he knew the humour, ſaid, *And I'll fright your Majeſty too, give me a Talent.*

In ſeveral things about the Body too the like caution is to be obſerv'd; thus he that is jeſted on for a flat or hookt noſe, uſually laughs at the jeſt; (Thus *Caſſander*'s friend was not at all diſpleas'd when *Theophraſtus* ſaid to him, *'Tis ſtrange, Sir, that your Eyes don't play, ſince your Noſe is ſo near, and ſo well fitted for a Pipe*: And *Cyrus* commanded a long hawk-nos'd Fellow to marry a flat-nos'd Girl, for then they would very well agree:) A jeſt on any or his ſtinking breath, or filthy Noſe, is irkſom; for baldneſs it may be born, but for blindneſs or infirmity in the Eyes, intolerable; 'Tis true, *Antigonus* would joque upon himſelf, and once receiving a Petition written in Great Letters, he ſaid, *This a Man may read of he were ſtark blind*: But he kill'd *Theocritus* the *Chian* for ſaying, when one told him, that as ſoon as he appear'd before the Kings Eyes, he would be pardoned: Sir, then 'tis impoſſible for me to be ſaved: And *Byſantius* to *Paſtiades*, ſaying, *Sir, Your Eyes are weak*, reply'd, *You upbraid me*

with this infirmity, not conſidering that thy Son carries the vengeance of Heaven on his back; now *Paſiades* his Son was Hunch-backt: And *Archippus* the popular *Athenian* was much diſpleas'd with *Melanthius* for being ſmart on his crooked back, for *Melanthius* had ſaid, that he did not περιστάναι, ſtand up, but κεκυφέναι bend down for the Common wealth: 'Tis true, ſome are not much concern'd at ſuch jeers: Thus *Antigonus* his Friend, when he had begg'd a Talent, and was deny'd, deſired a Guard, leſt ſome body ſhould rob him of that Talent he was now to carry home: Different tempers make men differently affected, and that which troubles one, is not regarded by another: *Epaminondas* feaſting with his fellow Magiſtrates drank Vinegar; and ſome asking if it was good for his health, replied, *I cannot tell that, but I know it makes me remember what I drink at home*: Therefore it becomes every man that would rally, to look into the Humours of his company, and take heed to converſe without offence. Loves as in moſt things elſe, ſo in this matter cauſes, different effects; for ſome Lovers are pleas'd, ſome diſpleas'd at a merry jeſt; therefore in this caſe a fit time muſt be accurately obſerved; for as a blaſt of Wind puffs out a Fire whilſt 'tis weak and little, but when throughly kindled ſtrengthens and increaſeth it; ſo Love, before 'tis evident and confeſs'd, is diſpleas'd at a diſcoverer, but when it breaks forth, and blazes in every bodies Eyes, then 'tis delighted with, and gathers ſtrength by the frequent blaſts of joque and raillery: When their beloved are preſent 'twill gratifie them moſt to paſs a jeſt upon their paſſion, but to fall on any other Subject will be counted an abuſe. If they are remarkably loving to their own Wives, or entertain a generous affection for a hopeful youth, then are they proud, then tickled when jeer'd for ſuch a Love: And therefore *Archeſilaus* when an Amorous man in his School laid down this propoſition, *In my opinion one thing cannot touch another* replied, *Sir, you touch this perſon*, pointing to a lovely boy that ſate near him: Beſide, the company, muſt be conſidered, for what a man will only laugh at, when mentioned amongſt his friends and familiar acquaintance, he

will not endure to be told of before his Wife, Father, or his Tutor; unleſs perhaps it be ſomething that will pleaſe thoſe too; as for inſtance, if before a Philoſopher one ſhould jeer a man for going barefoot, or ſtudying all night; or before his Father, for carefulneſs and thrift; or in the preſence of his Wife, for being cold to his Companions, and doting upon her: Thus *Tygranes*, when *Cyrus* askt him, *What will your Wife ſay when ſhe hears that you are put to ſervile Offices?* reply'd *Sir, ſhe will not hear it, but be preſent her ſelf, and ſee it:* Again, thoſe joques are accounted leſs affronting, which reflect ſomewhat alſo on the man that makes them; as when one poor man, baſe born fellow, or a Lover, joques upon another; for whatever comes from one in the ſame circumſtances looks more like a piece of mirth, than a deſign'd affront; but otherwiſe it muſt be needs be irkſom, and diſtaſtful: Upon this account, when a Slave whom the King had lately freed and enricht, behav'd himſelf very impertinently in the company of ſome Philoſophers, asking them, *How it came to paſs that the Broth of Beans, whether white or black? was always green, Aridices* putting another Queſtion, *Why, let the whips be white or not, the wales and marks they made were ſtill red?* diſpleaſed him extreamly, and made him riſe from the Table in a great rage and diſcontent. But *Amphias* the *Tarſian*, who was ſuppos'd to be ſprung from a Gardner, joquing upon the Governours Friend, for his obſcure and mean birth, and preſently ſubjoyning: But 'tis true, I ſprung from the ſame Seed; caus'd much mirth and laughter: And the Harper very facetiouſly put a check to *Philip*'s ignorance and impertinence; for when *Philip* pretended to correct him, he cry'd out, *God forbid, Sir, that ever you ſhould be brought ſo low as to underſtand theſe things better than I*; for by this ſeeming joque he inſtructed him without giving any offence; and therefore ſome of the *Comedians* ſeem to lay aſide their bitterneſs in every jeſt that may reflect upon themſelves; as *Ariſtophanes*, when he is merry upon a Bald-pate; and *Cratinus* in his Play, *Pytane* upon Drunkenneſs and Exceſs: Beſides, you muſt be very careful that the jeſt ſhould ſeem to be *extempore*, taken from

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some present Question or merry Humour, not far fetcht, as if premeditate and design'd: For as men are not much concern'd at a reproach to kick in company, but if when that is ended any offers the like, they hate and look upon him as an Enemy; so they will easily pardon and indulge a jest, if undesignedly taken from any present circumstance; but if 'tis nothing to the matter in hand, but fetcht from another thing, it must look like a design, and be resented as an affront; such was that of *Timagenes* to the Husband of a Woman ἐμετικὴς that often vomitted.

Κωκῶν κατάρχεις τήνδ' ἐμοῦσαν εἰσάγων,

When the Poet had written τήν δὲ μοῦσαν; and that to *Athenodorus* the Philosopher; is the affection to our Children, μουσικὴ, Musick; εἰ μουσικὴ πρὸς τὰ ἔκγονα φιλοστοργία; for when the raillery is not founded on some present circumstance, it is an argument of ill nature, and a mischievous temper; and such as these for words, the lightest thing in the world, as *Plato* says, *suffer the heaviest punishment*; but those that know how to time, and apply a jest, confirm *Plato*'s opinion, *That to rally pleasantly and facetiously, is the business of a Scholar and a Wit.*

QUEST. II. *Why in Autumn Men have better Stomacs than in other Seasons of the Year.*

IN *Eleusine*, after the solemn celebration of the Sacred Mysteries, *Glaucias* the Orator entertain'd us at a Feast; where after the rest had done, *Xenocles* his Brother, as his humour is, began to be smart upon my Brother *Lamprias* for his good *Beotian* Stomach; and I, in his defence, opposing *Xenocles*, who was an *Epicurean*, said, *Pray, Sir, do not all place the very height of pleasure in privation of pain and indolence?* But *Lamprias*, who prefers the *Lycæum* before the Garden, ought by his practice to confirm *Aristotle*'s Doctrine; for he affirms that every Man hath a better Stomach in the Autumn, than in other seasons of the year; and gives the reason which I cannot remember at present: So much the better (says *Glaucias*) for when Supper's done, we will endeavour to discover it

our ſelves; that being over, *Glaucias* and *Xenocles* drew various reaſons from the Autumnal Fruit; one ſaid, that it ſcoured the body, and by this Evacuation continually rais'd new Appetites, *Xenocles* affirm'd, that ripe fruit had uſually a pleaſing vellicating ſapor, and thereby provokt the Appetite better than Sauces, or Sweet-meats, for Sick men of a vitiated Stomach uſually recover it by eating Fruit: But *Lamprias* ſaid, that our natural heat, the principal inſtrument of Nutrition, in the midſt of Summer is ſcatter'd, and becomes rare and weak, but as that declines, unites again and gathers ſtrength, being ſhut in by the ambient cold, and contraction of the Pores; and I, for my part, ſaid, in Summer we are more thirſty, and uſe more moiſture than in other ſeaſons, and therefore nature ſhe obſerves the ſame method in all her operations) at this change of ſeaſons employs the contrary, makes us hungry, and to maintain an equal temper in the Body, gives us dry Food to countervail the moiſture taken in the Summer; yet none can deny but that the Food it ſelf is a partial cauſe, for not only new Fruit, Bread, Corn, but Fleſh of the ſame year, is better taſted than thoſe of the former, more forcibly provokes the Gueſts, and enticeth them to eat on.

QUEST III. *Which was firſt, the Bird or the Egg,*

WHen upon a Dream I had forborn Eggs along time on purpoſe that in an Egg, as ſome do in a Hart, I might make experiment of a notable Viſion that often troubled me, ſome at *Soſſius Senecio*'s Table ſuſpected, that I was tainted with *Orpheus* or *Pythagoras* his Opinions, and refus'd to eat an Egg (as ſome do the Heart and Brain imagining it to be the principle of Generation; and *Alexander* the *Epicurean* ridiculingly repeated,

To feed on κυάμους; and our Parents Heads,
Is equal ſin:

As if the *Pythagoreans* meant Eggs by that κυάμους διὰ τὸν αὐχένα, and thought it as unlawful to feed on Eggs as on the Animals that lay them; Now to pretend a Dream

for the cauſe of my abſtaining, to an *Epicurean*, had been a defence more irrational than the cauſe it ſelf; and therefore I ſuffered jocoſe *Alexander* to enjoy his Opinion, for he was a pleaſant man, and of excellent company: Soon after he propos'd that perplext Queſtion, that plague of the inquiſitive, *Which was firſt, the Bird or the Egg?* And my Friend *Sylla* ſaying, that with this little Queſtion, as with an Engin, we ſhook the great and weighty truth, (the Opinion that the World had a beginning) declared his diſlike of ſuch Problems; but *Alexander* deriding the Queſtion, as ſlight and impertinent, my Son-in-law *Hermus* ſaid, Well, Sir, at preſent your Atoms will do me ſome ſervice; for if we muſt ſuppoſe that ſmall things muſt be the principles of greater; 'tis likely that the Egg was before the Bird; for that amongſt ſenſible things is very ſimple, and the Bird more mixt, and contains a greater variety of parts: 'Tis univerſally true, that a principle is before that whoſe principle it is; now the Seed is a principle, and the Egg is ſomewhat more than the Seed, and leſs than the Bird; for as a diſpoſition, a progreſs in goodneſs, is ſomething between a tractable Mind, and a habit of Vertue: So an Egg is as it were a progreſs of Nature tending from the Seed to a perfect Animal: And as in an Animal they ſay the Veins and Arteries are form'd firſt, upon the ſame account the Egg ſhould be before the Bird, as the thing containing before the thing contain'd: Thus Art firſt makes rude, and ill-ſhapen Figures, and afterward perfects every thing with its proper form; and 'twas for this method that the Statuary *Polycletis* ſaid, *Then our work is moſt difficult when the Clay is to be faſhioned into a Nail*; ſo 'tis probable that the matter not readily obeying the ſlow motions of contriving Nature, at firſt frames rude and indefinite Maſſes, as the Egg, and of theſe moulded anew, and joyn'd in better order, the Animal afterward is form'd: As the Canker is firſt, and then growing dry and cleaving lets forth a wing'd Animal, call'd Pſyche; ſo the Egg is firſt as it were the ſubject matter of the Generation: for 'tis certain that in every change, that out of which the thing changes, muſt be before the thing

thing changing: Obſerve how Worms and Catterpillars are bred in Trees from the moiſture corrupted or concocted; now none can ſay but that the ingendring moiſture is naturally before all theſe: for (as *Plato* ſays) Matter is as a Mother or Nurſe in reſpect of the Bodies that are form'd, and that we call the Matter, out of which any thing that is, is made: And with a ſmile continued he, I ſpeak to thoſe that are acquainted with the Myſtical and Sacred Diſcourſe of *Orpheus*, who not only aſſums the Egg to be before the Bird, but makes it the firſt Being in the whole World: The other parts, becauſe deep myſteries we ſhall now paſs by, but let us look upon the various kinds of Animals, and we ſhall find almoſt every one beginning from an Egg, Fowls and Fiſhes, Land-Animals, as Lizards; Amphibious as Crocodiles; ſome with two Legs, as a Cock; ſome without any, as a Snake; and ſome with many, as a Locuſt. And therefore in the ſolemn Feaſt of *Bacchus* 'tis very well done to dedicate an Egg, as the Emblem of that which begets, and contains every thing in it ſelf.

To this Diſcourſe of *Hermus*, *Senecio* reply'd, Sir, your laſt Similitude contradicts your firſt; and you have unwittingly opened the World (as the Proverb ſays) the Door againſt your ſelf; for the World was before all, being the moſt perfect; and 'tis rational that the perfect in Nature ſhould be before the imperfect; as the ſound before the maim'd, and the whole before the part; for 'tis abſurd that there ſhould be a part when there is nothing whoſe part it is; and therefore no body ſays the Seeds man, or Eggs Hen, but the Mans Seed, and Hens Egg; becauſe thoſe being after, and form'd in theſe, pay as it were a debt to Nature, by bringing forth another; for they are not in themſelves perfect, and therefore have a natural Appetite to produce ſuch a thing as that out of which they were firſt form'd, and therefore Seed is defined, a thing produced that is to be perfected by another production: Now nothing can be perfected by, or wants that which as yet is not: Every body ſees that Eggs have the nature of a Concretion or Conſiſtence in ſome Animal or other, but want thoſe Organs,

Veins and Muſcles which Animals enjoy; and therefore no Story delivers, that ever any Egg was form'd immediately from Earth; and the Poets themſelves tell us, that the Egg, out of which came the *Tyndaridæ* fell down from Heaven; but even till this time the Earth produceth ſome Perfect, and Organiz'd Animals; as Mice in *Ægypt*, and Snakes, Frogs and Graſhopers almoſt every where; ſome external and invigorating principle aſſiſting in the production: And in *Sicily*, where in the Servile War much Blood was ſhed, and many Carcaſes rotted on the ground, whole ſwarms of Locuſts were produced, and ſpoiled the Corn over the whole Iſle; ſuch ſpring from, and are nouriſht by, the Earth, and Seed being formed in them, Pleaſure and Titillation provoke them to mix, upon which ſome lay Eggs, and ſome bring forth their young alive; and this evidently proves that Animals firſt ſprang from Earth, and afterward by copulation, after different ways propagated their ſeveral kinds. In ſhort, 'tis the ſame thing as if you ſaid, The Womb was before the Woman; for as the Womb is to the Egg, the Egg, is to the Chick that is form'd in it; ſo that he that inquires how Birds ſhould be when there were no Eggs, might ask as well how Men and Women would be before any Organs of Generation were formed: Parts generally have their ſubſiſtence together with the whole, particular powers follow particular members, and operations to thoſe powers, and effects to thoſe operations: Now the effect of the Generative power is the Seed and Egg; ſo that theſe muſt be after the formation of the whole: Therefore conſider, as there can be no digeſtion of food before the Animal is formed, ſo there can be no Seed nor Egg; for thoſe, 'tis likely, are made by ſome digeſtion and alterations; nor can it be that before the Animal is, the ſuperfluous parts of the Food of the Animal ſhould have a Being: Beſides, tho' Seed may perhaps pretend to be a principle, the Egg cannot, for it doth not ſubſiſt firſt, nor hath it the nature of a whole, for 'tis imperfect; therefore we do not affirm that the Animal is produc'd without a principal of its Being, but we call the principal that power which changes, mixes and

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tempers the Matter, ſo that a living Creature is regularly produced; but the Egg is an after-production, as the Blood or Milk of an Animal after the taking in, and digeſtion of the Food; for we never ſee an Egg form'd immediately of Mud, it is produc'd in the Bodies of Animals alone, but a thouſand living Creatures riſe from it; what need of many inſtances? None ever found the Spawn or Egg of an Eel; yet if you empty a Pit, and take out all the Mud, as ſoon as other Water ſettles in it Eels likewiſe are preſently produc'd: Now that muſt exiſt firſt which hath no need of any other thing that it may exiſt, and that after, which cannot be without the concurrence of another thing: and of this priority is our preſent Diſcourſe: Beſides, Birds build Neſts before they lay their Eggs; and Women provide Cradles, Swadling Cloaths, and the like; yet who ſays that the Neſt is before the Egg, or the Swadling Cloaths before the Infant, for the Earth (as *Plato* ſays) doth not imitate a Woman, but a Woman, and ſo likewiſe all other Females the Earth. Moreover 'tis probable that the firſt production out of the Earth, which was then vigorous and perfect, was ſelf-ſufficient and entire, nor ſtood in need of thoſe Secondines, Membranes and Veſſels, which now Nature forms to help the weakneſs, and ſupply the defects of Breeders.

QUEST. IV. *Whether or no Wreſtling is the oldeſt Exerciſe.*

Soſicles of *Corone* having at the *Pythian* Games won the prize from all the Poets, gave us an Entertainment and the time for Running, Cuffing, Wreſtling and the like drawing on, there was a great talk of the Wreſtlers: for there were many, and very famous men came to try their skill. *Lyſimachus* one of the company, a Procurator of the *Amphictions*, ſaid, he heard a Grammarian lately affirm, that wreſtling was the moſt ancient Excerciſe of all, as even the very name witneſſed; for ſome modern things have the names of more ancient transfer'd to them thus to tune a Pipe is call'd ἁρμόζειν, and to play on it, κρούειν, both theſe names being transferred to it

from the Harp; thus all places of Exercise they call παλαίστρας, Wreſtling Schools, πάλη, Wreſtling being the oldeſt Exerciſe, and therefore denominating the newer ſorts. That, ſaid I, is no good argument, for theſe παλαίστραι, Wreſtling Schools, are call'd ſo ἀπὸ τῆς πάλης, not becauſe 'tis παλαιοτάτη, the moſt ancient exerciſe, but becauſe 'tis the only ſort in which they uſe πηλὸς, Clay, Duſt and Oyl; for in theſe παλαίστραι, *Paleſtræ*, there is neither Racing nor Cuffing, but Wreſtling only, or πυγμαχεῖον ὅτι τὰς κυλίσεις, and this latter comprizes both Wreſtling and Cuffing: Beſides, 'tis unlikely that Wreſtling, being more Artificial and Methodical than any other ſort of Exerciſe, ſhould likewiſe be the moſt ancient; for meer want of neceſſity puting us upon new inventions, produce ſimple and inartificial things firſt, and ſuch as have more of force in them, than ſlight and kill. This ended, ſays *Soſicles*, You ſpeak right, and I will confirm your Diſcourſe from the very name; for, in my opinion, πάλη, Wreſtling, is deriv'd from παλεύειν, *i. e.* to throw down by ſlight and artifice: And *Philinus* ſaid, It ſeems to me to be deriv'd from παλαιστὴ, the Palm of the Hand, for Wreſtlers uſe that part moſt, as Cuffers do the πυγμὴ, Fiſt; and hence both theſe ſorts of Exerciſes have their proper names, the one πάλη the other πυγμὴ. Beſides, ſince the Poets uſe the words παλύνειν for καταπάσσειν and συμπάσσειν, to ſprinkle; and this Action is moſt frequent amongſt Wreſtlers, this Exerciſe πάλη may receive its name from that word. But more, conſider that Racers ſtrive to be diſtant from one another; Cuffers by the Judges of the Field are not permitted to take hold, and none but Wreſtlers come up cloſe breaſt to breaſt, and claſp one another round the Waſte, and moſt of their turnings, liftings, lockings, bring them very cloſe, 'tis probable this Exerciſe is called πάλη from πλησιάζειν or πέλας γίνεσθαι, to come up cloſe, or to be near together.

QUEST. V. *Why, in reckoning up different kinds of Exerciſe,* Homer *puts Cuffing firſt, Wreſtling next, and Racing laſt.*

THis Diſcourſe being ended, and *Philinus* humm'd, *Lyſimachus* began again, What ſort of Exerciſe then ſhall we imagin to be firſt? Racing as at the *Olympian* Games? for here in the *Pythian*, as every Exerciſe comes on; all the Contenders are brought in, the Boy Wreſtlers firſt, then the Men, and the ſame method is obſerv'd when the Cuffers and Fencers are to exerciſe, but there the Boys perform all firſt, and then the Men: but ſays *Timon* interpoſing, Pray conſider whether *Homer* hath not determined this matter, for in his Poems Cuffing is always put in the firſt place, Wreſtling next, and Racing laſt: At this *Crates* the *Theſſalian*, ſurpriz'd, cry'd out, Good God, what things we skip over! But, pray Sir, if you remember any of his Verſes to that purpoſe, do us the favour to repeat them: And *Timon* replied, That the Funeral Solemnities of *Patroclus* had this order, I think every one hath heard; but the Poet all along obſerving ſame order, brings in *Achilles* ſpeaking to *Neſtor* thus,

With this reward I Neſtor *freely grace,*
Unfit for Cuffing, Wreſtling, or the Race:

And in his Anſwer makes the Old Man impertinently brag,

I Cuffing conquer'd Oinop's *famous Son,*
With Anceus *wreſtled and the Garland won,*
And out ran Iphiclus——

And again brings in *Ulyſſes* challenging the *Pheacians,*

To Cuff, to Wreſtle, or to run the Race:

And *Alcinous* anſwers,

Neither in Cuffing, nor in Wreſtling ſtrong,
But we are ſwift of Foot:

So that he doth not careleſly confound the order, and according to the preſent occaſion, now place one ſort firſt, and now another: But follows the then cuſtom and practice, and is conſtant in the ſame: And this was ſo as long as the ancient order was obſerv'd: To this Diſcourſe

of my Brothers I ſubjoyn'd, that I liked what he ſaid, but could not ſee the reaſon of this order: And ſome of the company thinking it unlikely that Cuffing or Wreſtling ſhould be a more ancient exerciſe than Racing: They deſir'd me to ſearch farther into the matter, and thus I ſpake upon the ſudden, all theſe exerciſes ſeem to me to be repreſentations of, and training to Feats of Arms, for after all, a Man arm'd at all Points is brought in to ſhew that, that is the end at which all theſe exerciſes and trainings aim; and the privilege granted to the Conquerors, *viz.* as they rid into the City to throw down ſome part of the Wall, hath this meaning: That Walls are but a ſmall advantage to that City which hath Men able to fight and overcome; and in *Sparta* thoſe that were Victors in any of the περιοδονίκαις, Crown'd Games, had an honourable place in the Army, and were to fight near the Kings perſon: Of all other Creatures a Horſe only can have a part in theſe Games, and win the Crown, for that alone is deſign'd by nature, or can be train'd to War, and prove aſſiſting in a Battle: If theſe things ſeem probable, let us conſider farther that 'tis the firſt work of a fighter to ſtrike his Enemy, and ward the others blows; the ſecond, when they come up cloſe, and lay hold of one another to trip and overturn him; and in this they ſay, Our Country-men being better Wreſtlers, very much diſtreſt the *Spartans* at the Battle of *Leuctra*; and *Æſchilus* deſcribes a Warrier thus,

One ſtout, and skill'd to wreſtle in his Arms:

And *Sophocles* ſomewhere ſays of the *Trojans*,

They rid the Horſe, they could the Bow command,
And wreſtle with a rattling Shield in hand.

But 'tis the third and laſt, either when Conquer'd, to fly; or when Conquerors, to purſue: And therefore 'tis likely that Cuffing is ſet firſt, Wreſtling next, and Racing laſt; for the former bears the reſemblance of charging, or warding the blows, the ſecond of cloſe fighting, and repelling, and the third of flying a victorious, or purſuing a routed Enemy.

QUEST.

QUEST. VI.

Why Firr-trees, Pine-trees and the like, will not be grafted upon

Soclarus entertaining us in his Gardens, round which the River *Chephiſſus* runs, ſhewed us ſeveral Trees ſtrangely vary'd by the different Grafts upon their Stocks: We ſaw an Olive upon a Juniper, a Peach upon a Myrtle, Pear Grafts on an Oak, Apple upon a Plain, a Mulberry on a Fig, and a great many ſuch like which were grown ſtrong enough to bear: Some joqu'd on *Soclarus* as nouriſhing ſtranger kinds of things than the Poets *Phinxes*, or *Chimeras*; but *Crato* ſet us to enquire why thoſe Stocks only that are of an Oily nature will not admit ſuch mixtures, for we never ſee a Pine, Firr, or Cypreſs-bear a Graft of another kind: And *Philo* ſubjoyn'd, There is, *Crato*, a reaſon for this amongſt the Philoſophers, which the Gardners confirm and ſtrengthen: For they ſay, Oyl is very hurtful to all Plants, and any Plant dipt in it, like a Bee will ſoon die: Now theſe Trees are of a Fat and Oily nature, inſomuch that they weell Pitch and Roſin, and if you cut them, Gore, as it were, appears preſently in the wound: Beſides, a Torch made of them ſends forth an Oily Smoke, and the brightneſs of the flame ſhews it to be fat; and upon this account theſe Trees are as great enemies to all other kinds of Grafts as Oil it ſelf: To this *Crato* added, that the Bark was a partial cauſe, for that being rare and dry, could not afford either convenient room, or ſufficient nouriſhment to the Grafts; but when the Bark is moiſt, it quickly joyns with thoſe Grafts that are let into the body of the Tree: Then *Soclares* added, This too, ought to be conſidered, that that which receives a Graft of another kind, ought to be eaſie to be changed, that the Graft may prevail, and make the Sap in the Stock fit and natural to it ſelf: Thus we break up the Ground and ſoften it, that being thus broken it may be more eaſily wrought upon and apply'd to what we plant in it; for things that are hard and rigid cannot be ſo quickly wrought upon, nor ſo eaſily changed: Now thoſe Trees being of very light wood, do not mix well with the

Grafts, becauſe they are very hard either to be changed, or overcome: But more, 'tis manifeſt, that the Stock which receives the Graft ſhould be inſtead of a Soil to it, and a Soil ſhould have a breeding Faculty; and therefore we chuſe the moſt fruitful Stocks to graft on, as Women that are full of Milk, when we would put out a Child to Nurſe; but every Body knows that the Firr, Cypreſs and the like, are no great Bearers; for as Men very fat have few Children (for the whole nourishment being imployed in the Body, there remains no overplus to make Seed) ſo theſe Trees ſpending all their Sap in their own Stock, flouriſh indeed, and grow great, but as for Fruit, ſome bear none at all, ſome very little, and that too ſlowly ripens; therefore 'tis no wonder that they will not nouriſh anothers Fruit, which are ſo very ſparing to their own.

QUEST. VII. *About the Fiſh call'd Remora or Echeneis*

CHeremonianus the *Trallian*, when we were at a very noble Fiſh dinner, pointing to a little, long, ſharp headed Fiſh, ſaid the Echeneis (Ship-ſtopper) is like that, for he had often ſeen them as he ſailed in the *Sicilian-Sea*, and wondered at its ſtrange force, for it ſtopt the Ship when under full Sail, till one of the Seamen perceived it ſticking to the outſide of the Ship, and took it off; ſome laught at *Cheremonianus* for believing ſuch an incredible and unlikely ſtory: Others on this occaſion talk very much of Antipathies, and produc'd a Thouſand inſtances of ſuch ſtrange effects. *viz.* the ſight of a Ram quiets an enraged Elephant: A Viper lies ſtock ſtill, if touch't with a Beechen leaf: A Wild-bull grows tame if bound with the twigs of a Fig tree: And Amber draws all light things to it beſides Baſil, and ſuch as are dipt in Oil; and the Loadſtone will not draw a piece of Iron that is rub'd with an Onion: Now all theſe as to matter of Fact are very evident, but 'tis hard, if not altogether impoſſible, to find the cauſe. Then ſaid I, This is a meer ſhift, and avoiding of the Queſtion, rather than a declaration of the Cauſe; but if we pleaſe

to

to conſider, we ſhall find a great many accidents that are only Conſequents of the effect to be unjuſtly eſteemed the cauſes of it; as for inſtance, if we ſhould fancy, that by the bloſſoming of the Chaſt-tree, the Fruit of the Vine is ripened; becauſe this is a common ſaying,

The Chaſt-tree bloſſoms, and the Grapes grow ripe;

or that the little protuberances in the Candle-Snuff thicken the Air, and make it cloudy; or the hooknes of the Nails to be the cauſe, and not an accident conſequential to an Ulcer in the Lungs; therefore as thoſe things mention'd are but Conſequents to the Effect, though proceeding from one and the ſame cauſe, ſo one and the ſame cauſe ſtops the Ship, and joyns the Echeneis to it; for the Ship continuing dry, nor yet made heavy by the moiſture ſoaking into the Wood, 'tis probable that it lightly glides over, and as long as tis clean eaſily cuts the Waves; but when it is throughly ſoakt, when Weeds, Oouze and Filth ſticks upon its ſides, the ſtroke of the Ship is more obtuſe and weak, and the Water coming upon this clammy matter, doth not ſo eaſily part from it; and this is the reaſon why they uſually calk their Ships: Now 'tis likely that the Echeneis in this caſe ſticking upon the clammy matter, is not thought an accidental conſequent to this cauſe, but the very cauſe it ſelf.

QUEST. VIII. *Why they ſay thoſe Horſes call'd λυκοσπάδαι are very mettleſom.*

SOme ſay the Horſes called λυκοσπάδαι, received that name from the faſhion of their Bridles, λύκοι, that had pricles like teeth on the Wolfs Jaw; for being fiery and hard mouth'd, the Riders uſed ſuch to tame them; but my Father, who ſeldom ſpeaks but on good reaſon, and breeds excellent Horſes, ſaid, Thoſe that were ſet upon by Wolves, when Colts, if they eſcaped grew ſwift, and mettleſome, and were called λυκοσπάδαι: Many agreeing to what he ſaid, it began to be enquired why ſuch an accident as that ſhould make them more mettleſom and fierce; and many of the Company thought

that from ſuch an aſſault, fear and not courage was produced; and that thence growing fearful and apt to ſtart at every thing, their motions became more quick and vigorous as they are in Wild-beaſts when intangled in a Net: But, ſaid I, it ought to be conſidered whether the contrary be not more probable; for the Colts do not become more ſwift by eſcaping the aſſault of a Wild-beaſt, but they had never eſcapt unleſs they had been ſwift and mettleſome before: As *Ulyſſes* was not made wiſe by eſcaping from the *Cyclops*, by being ſo before eſcaped.

QUEST. IX. *Why the Fleſh of Sheep bitten by Wolves is ſweeter than that of others, and the Wool more apt to breed Worms?*

AFter the former Diſcourſe, mention was made of thoſe Sheep that Wolves have bitten, for 'tis commonly ſaid of them, that their Fleſh is very ſweet, and their Wool breeds Worms: My Son-in-law *Patroclias* ſeem'd to be pretty happy in his reaſoning upon the firſt part, ſaying, That the Beaſt by biting it did mollifie the Fleſh; for Wolves Spirits are ſo hot and fiery, that they ſoften and digeſt the hardeſt Bones; and for the ſame reaſon things bitten by Wolves rot ſooner than others: But concerning the Wool we could not agree, being not fully reſolved whether it breeds thoſe Worms; or only opens a paſſage for them, ſeparating the Fleſh by its fretting roughneſs or proper warmth; and that this power proceeded from the Spirits of the biting Wolf, which alter even the very Hair of the Creature that it kills: And this ſome particular inſtances ſeem to confirm, for we know ſome Huntſmen and Cooks will kill a Beaſt with one ſtroak, ſo that it never breaths after, whilſt others repeat their blows, and ſcarce do it with a great deal of trouble: But what is more ſtrange, ſome as they kill it infuſe ſuch a quality that the Fleſh rots preſently, and cannot be kept ſweet above a day; yet others that diſpatch is as ſoon find no ſuch alteration, but the Fleſh will keep ſweet a long while: And that by the manner of killing, a great alteration is made even in the Skins,

Nails

Nails and Hair of a Beast, *Homer* seems to witness when speaking of a good Hide, he says,

An Oxes Hide that fell by violent blows;

For not those that fell by a Disease or old Age, but by a violent death leave us tough and strong Hides; but those that are bitten by Wild beasts, their Hoofs grow black, their Hair falls, their Skins putrifie and are good for nothing.

QUEST. X. *Whether the Antients, who provided every one his Mess, or we that set many to the same dish, did best?*

WHen I was chief Magistrate, most of my Suppers consisted of distinct Messes, where every particular Guest had his portion of the Sacrifice allowed him; some were wonderfully well pleas'd with this order, others blamed it as unsociable and ungenteil; and were of the opinion, that as soon as I was out of my Office the manner of Entertainments ought to be reformed; for, says *Agias*, we invite one another not barely πιεῖν καὶ φαγεῖν, to eat and drink; but συμπιεῖν καὶ συμφαγεῖν, to eat and drink together. Now this Division into Messes takes away all Society, makes many Suppers and many Eaters, but not one, ἐστὶ σύδειπνος, Sups with another; but as at a Cooks Shop, each Man takes his pound of Beef, and sets it before himself, and falls on: And is it not the same thing to provide a different Cup, and different Table for every Guest. (as the *Demophontidæ* treated *Orestes*) as now to set each Man his Loaf of Bread and Mess of Meat, and feed him as 'twere out of his own proper Manger? Only 'tis true we are not (as those that treated *Orestes* were) obliged to be silent and not discourse: Besides, that all the Guests have a share in every thing, we may draw an argument from hence, the same discourse is common to us all, the same Songstress sings, the same Musician plays to all; the same Cup is set in the midst, not appropriated to any, 'tis a large Spring of good Fellowship, and each Man may take as much as his Appetite requires, not like this most unjust distribution of Bread and Meat, which prides it self forsooth

in being equal to all, though unequal Stomachs; ſo to a Man of a ſmall Appetite, 'tis too much; to one of a greater, too little. And, Sir, as he that admi[illegible] very ſame doſe of Phyſic to all ſorts of Patients, [illegible] very ridiculous: So likewiſe muſt that Entertai[illegible] inviting a great many Gueſts that can neith[illegible] drink alike, ſets before every one an equal [illegible] meaſures what is juſt and fit by an Arithmet[illegible] Geometrical proportion: When we go to a Shop [illegible] we all uſe, 'tis true, one and the ſame public mea[illegible] but to an Entertainment each Man brings his own [illegible] which is ſatisfied with a Portion, not becauſe [illegible] that which others have, but becauſe ſufficient for [illegible] Thoſe δαῖτας (Entertainments where every one had his ſingle Meſs, *Homer* mentions amongſt Soldiers, and in the Camp, we ought not to bring into faſhion amongſt us; but rather imitate the good Friendſhip of the Ancients, who to ſhew what reverence they had for all kinds of Societies, not only honoured ὁμοσίους καὶ ὁμοεσσίους, thoſe that lived with them or under the ſame roof, but alſo ὁμοχοίνικας καὶ ὁμοσίτους, thoſe that drank out of the ſame Cup, or eat out of the ſame Diſh: Let's never mind *Homer*'s Entertainments, they were good for nothing but to ſtarve a Man, and the makers of them Kings, more ſtingy and obſervant than the *Italian* Cooks; inſomuch that in the midſt of a Battle, whilſt they were at handy Blows with their Enemies, they could exactly reckon up how many Glaſſes each Man drank at his Table, and thoſe that *Pindar* deſcribes are much better,

Where Heroes mixt ſate round the noble Board,

Becauſe they maintained Society and good Fellowſhip; for the latter truly mixt and joyned Friends, the former divided and aſperſed them as Perſons, though ſeemingly very good Friends, who could not ſo much as eat with one another out of the ſame Diſh. To this polite Diſcourſe of *Agias* they urged me to reply; and I ſaid, *Agias*, 'tis true, hath reaſon to be troubled at this unuſual diſappointment, becauſe having ſo great a Belly (for he was an excellent Trencher-man) he had no larger Meſs

than

than others. In a common Fiſh, 'tis true, *Democritus* ſays, there are no Bones, but that very thing hath introduced μοῖραν ὑπὲρ εἱμαρμένην.

For 'tis equality, as the old Woman in *Euripides* hath it,

That faſtens Towns to Towns, and Friends to Friends;

and Entertainments chiefly ſtand in need of this, the neceſſity is from nature, not cuſtom, new, lately introduc'd or founded only on opinion; when the ſame diſh lies in common before all, the Man that is ſlow and eats little, muſt be offended at the other that is too quick for him, as a ſlow Ship at the ſwift Sailer: Beſides, ſnatching, contention, ſhoving and the like, are not in my mind neighbourly beginnings of mirth and jollity, but abſurd, doggiſh, and which often end in anger or reproaches, not only againſt one another, but alſo againſt the Entertainer himſelf, or the Carvers of the Feaſt; but as long as μοῖραι εἰ λάχοις, Diviſion or Diſtribution, keep an equality in our Feaſts, nothing uncivil or diſorderly appear'd, and they call the Feaſts δαῖτας, Diſtributions, the Entertain'd δαιτυμόνας, and the Caryers δαιτρεῖς, Diſtributers, ἀπὸ τῦ δαιρεῖν, from dividing and ſtiſtributing to every Man his proper meſs: The *Lacedæmonians* had Officers called κρεωδαῖται, Diſtributers of the Fleſh, no mean Men, but the chief of the City, for *Lyſander* himſelf by King *Ageſilaus* was conſtituted one of the κρεωδαῖται in *Aſia*; but when Luxury crept into our Feaſts, diſtributing was thrown out, for I ſuppoſe they had not leiſure to divide theſe numerous Tarts, Cheeſe-cakes, Pies and other delicate varieties; but ſurpris'd with the pleaſantneſs of the taſt, and tired with the variety, they left off cutting it into portions, and left all in common; and this is confirmed from the preſent practice, for in our religious or public Feaſts, where the Food is ſimple and inartificial, each Man hath his meſs aſſign'd him; ſo that he that endeavours to retrieve the Ancient Cuſtom, will likewiſe recover Thrift and almoſt loſt Frugality again: But you object, where only property is, community is loſt: True indeed, where only property is not; for not the poſſeſſion of what is proper and our own, but the taking

way

away of anothers, and coveting that that is common is the cauſe of all injury and contention; which the Laws reſtraining, and confining within the bounds of proper, receive their name from their Office, being a power, νέμων, diſtributing equal to every one in order to the common good: Thus every one is not to be honoured by the Entertainer with the Garland, or the chiefeſt place: Now if propriety in theſe things doth not in the leaſt hinder, but that things of greater moment, and the only conſiderable, as Diſcourſe and Civility may be ſtill common, let us leave off diſgracing, τὰς μοίρας, Diſtributions, or κλῆρον, the Lot (as *Euripides* hath it) the Son of Fortune; which hath no reſpect either to Riches or Honour; but in its inconſiderate wheel now and then raiſeth up the humble and the poor, and makes him Maſter of himſelf, and by accuſtoming the great and rich to endure, and not be offended at equality, pleaſingly inſtructs.

PLUTARCH's SYMPOSIACS.

The Third Book.

Done into Engliſh *by* T. C.

Simonides the Poet, my *Soſſius Senecia*, ſeeing one of their Company ſit ſilent, and diſcourſe no Body, ſaid, Sir, if you are a Fool 'tis wiſely done, if a wiſe Man, very fooliſhly: 'Tis good to conceal a Mans folly, but (as *Heraclitus* ſays) 'tis very hard to do it o'er a Glaſs of Wine,

Which

Which doth the graveſt Men to mirth advance,
And let them looſe to Sing, to Laugh and Dance,
And ſpeak what had been better leſs unſaid.

In which Lines the Poet in my mind ſhows the difference between being a little heated and down-right drunk; for to Sing, Laugh and Dance may agree very well to thoſe that have gone no further than a merry Cup. But to prattle and ſpeak what had been better left unſaid, argues a Man to be quite gone, and therefore *Plato* thinks, that Wine is the moſt ingenious diſcoverer of Mens Humours: And *Homer*, when he ſays,

At Feaſts they had not known each others minds;

Evidently ſhows, that he knew Wine was powerful to open Mens thoughts, and full of new diſcoveries: 'Tis true from the bare eating and drinking, if they ſay nothing, we can give to gueſs at the Tempers of the Men, but becauſe Drinking leads them on to Diſcourſe, and Diſcourſe lays a great many things open and naked which were ſecret and hid before; therefore to ſport a Glaſs of Wine together, lets us into one another's humours. And therefore a Man may reaſonably fall foul on *Æſop*, why, Sir, would you have a Window in every Mans Breaſt, through which we may look in upon their Thoughts? Wine opens and expoſes all, it will not ſuffers us to be ſilent, but takes of all Mask and Vizor, and makes us regardleſs of the ſevere Precepts of Decency and Cuſtom: Thus *Æſop*, or *Plato*, or any other that deſigns to look into a Man, may have their deſires ſatisfied by the aſſiſtance of a Bottle, but thoſe that are not ſolicitous to Pump one another, but to be Sociable and Pleaſant, diſcourſe of ſuch manners and handle ſuch queſtions as make no diſcovery of the bad parts of the Soul, but comfort the good; and by the help of neat and polite Learning, lead the intelligent part into an agreeable Paſture and Garden of delight: This made me Collect and Dedicate to you this third Dedication of Table Diſcourſes, the firſt of which is about Chaplets made of Flowers.

QUEST.

QUEST. I.

Whether Chaplets of Flowers are moſt becoming a Philoſopher?

AT *Athens Erato* the Muſician keeping a Solemn Feaſt to the Muſes, and inviting a great many to the Treat, the Company was full of Talk, and the Subject of the diſcourſe, *Garlands:* For after Supper many of all ſorts of Flowers being preſented to the Gueſts, *Ammonius* began to jeer me for chuſing a Roſe Chaplet before a Laurel, ſaying, that thoſe made of Flowers were effeminate, and fitted toyiſh Girls and Women more than grave Philoſophers and Men of Muſic: And I admire that our Friend *Erato*, that abominates all flouriſhing in Songs, and blames good *Agatho*, who firſt in his Tragedy of th[illegible]*ſians* ventured to introduce the Cromatic Airs, ſhou[illegible]himſelf fill his Entertainment with ſuch various and ſuch florid κρώμασι, Colours. And ſince he ſhuts out all the ſoft delights, that through the Ears can enter to the Soul, ſhould introduce others through the Eyes and through the Noſe, and make theſe Garlands inſtead of ſigns of Piety, to be inſtruments of Pleaſure; when it muſt be confeſſed that this Oyntment gives a better ſmell, than thoſe trifling Flowers, which wither even in the Hands of thoſe that wreath them: Beſide all Pleaſure muſt be baniſh'd the Company of Philoſophers, unleſs 'tis of ſome uſe, or deſired by natural Appetite; for as thoſe that are carried to a Banquet by ſome of their invited Friends (for inſtance, *Socrates* carried *Ariſtodemus* to *Agatho*'s Table) are as civilly entertained as the bidden Gueſts, but he that goes on his own account is ſhut out of Doors; thus the pleaſures of Eating and Drinking, being invited by natural Appetite, ſhould have admiſſion; but all the others which come on no account, and have only Luxury to introduce them, ought in reaſon to be denied.

At this ſome young Men not throughly acquainted with *Ammonius*'s humour, being abaſh'd, privately tore their Chaplets, but I perceiving that *Ammonius* propoſed this only for Diſcourſe and Diſputation ſake, applying my ſelf to *Trypho* the Phyſician, ſaid, Sir, you muſt put

off

that ſparkling Roſie Chaplet as well as we, or de-ire, as I have often heard you, what excellent preſer-atives theſe flowry Garlands are againſt the ſtrength f Liquor: But here *Erato* putting in, ſaid, what is it ecreed that no pleaſure muſt be admitted without profit? And muſt we be angry with our delight, unleſs hired endure it. Perhaps we may have reaſon to be aſhamed f Ointments and purple Veſts, becauſe ſo coſtly and xpenſive; and look upon them as (in the *Barbarians* raſe) treacherous Garments and deceitful *Odours*; ut theſe natural Smells and Colours are pure and ſimple Fruits themſelves. and without expence, or the cu-ioſity of Art: And I appeal to any one whether 'tis not bſurd to receive the Sapors Nature gives us, and enjoy nd reject thoſe Smells and Colours that the Seaſons ford us, becauſe forſooth they bloſſom with delight, nd no other external profit or advantage: Beſides, we ave an Axiom againſt you, for if (as you affirm) Nature makes nothing in vain, thoſe things that have no ther uſe, were deſigned on purpoſe to pleaſe and to de-ight; beſides obſerve that to thriving Trees Nature hath iven leaves, both for the preſervation of the Fruit, nd of the Stock it ſelf; for thoſe ſometimes warming, ometimes cooling it, the Seaſons creep on by degrees, nd do not aſſault it with all their violence at once: But ow the Flower, whilſt 'tis on the Plant, is of no profit t all, unleſs we uſe it to delight our Noſe with the ad-irable Smell, and pleaſe our Eyes when it opens that nimitable variety of Colours: And therefore when the eaves are pluckt off, the Plants as it were ſuffer injury nd grief: There is a kind of an Ulcer raiſed, and an nbecoming nakedneſs attends; and we muſt not only as *Empedocles* ſays)

'By all means ſpare the Leaves that grace the Palm,

But likewiſe of all other Trees, and not injuriouſly a-gainſt Nature, Robbing them of their Leaves, bring Deformity on them to adorn our ſelves; but to pluck the Flowers doth no injury at all; 'tis like gathering Grapes at the time of Vintage, unleſs pluckt when ripe, they wither

wither of themſelves and fall; and therefore, like the *Barbarians*, who cloath themſelves with the Skins more commonly than with the wooll of Sheep, thoſe that wreath Leaves rather than Flowers into Garlands, ſeem to me to uſe the Plants, neither according to the dictates of Reaſon or Deſign of Nature: And thus much I ſay in defence of thoſe who ſell Chaplets of Flowers; for I am not Grammarian-enough to remember thoſe Poems which tells us that the old Conquerors in the ſacred Games were crowned with Flowers; yet now I think on't, there is a ſtory of a Roſie Crown that belongs to the Muſes; *Sapho* mentions it in a Copy of Verſes to a Woman unlearnt and unacquainted with the Muſes.

Poor ſhort-liv'd Creature thou ſhalt wholly die,
Death with thine Eyes thy Fame ſhall cloſe,
And thou ſhalt unregarded lie,
Cauſe ne'er acquainted with the Muſes Roſe.

But if *Trypho* can produce any thing to our advantage from Phyſic, pray let's have it: Then *Trypho* taking the Diſcourſe ſaid, The Ancients were very curious and well acquainted with all theſe things, becauſe Plants were the chief ingredients of their Phyſic: And of this ſome ſigns remain till now; for the *Tyrans* offer to *Agenor* and the *Magneſians* to *Chiron* the firſt ſuppoſed Practitioners of Phyſic, as the firſt Fruits, the Roots of thoſe Plants which have been ſucceſsful on a Patient. And *Bacchus* was not only counted a Phycian for finding Wine, the moſt pleaſing and moſt potent remedy, but for bringing Ivy, the greateſt oppoſite imaginable to Wine, into Reputation; and teaching his drunken Followers to wear Garlands of it, that by that means they might be ſecured againſt the violence of a Debauch, the heat of the liquor being remitted by the coldneſs of the Ivy; beſides the Names of ſeveral Plants ſufficiently evidence the Ancients curioſity in this matter; for they named the Walnut-Tree, Καρύα becauſe it ſends forth a heavy and καρηπνον drowſie Spirit, which affects their Heads who ſleep beneath it, and the Daffadil, ῥάκιω, becauſe it benums the Nerves and cauſes a ſtupid ναρκώδη heavi-

the Limbs; and therefore *Sophocles* calls it the ancient Garland Flower of the great (that is the Earthy) Gods: And ſome ſay Rue was called πήγανον from its aſtringent quality, for by its drineſs proceeding from its heat, πήγνυσι, it fixes the Seed, and is very hurtful to great bellied Women: But thoſe that imagin the Herb ἀμέθυστος and the precious Stone of the ſame Name are call'd ſo becauſe powerful againſt the force of Wine are much miſtaken; for both receive their Names from their Colour, for its Leaf is not of the Colour of ſtrong Wine, but reſemble that of weak diluted Liquor. And indeed I could mention a great many which have their Names from their proper Vertues, but the care and experience of the Ancients ſufficiently appears in thoſe of which they made their Garlands, when they deſign'd to be merry and frolic o'er a Glaſs of Wine; for Wine eſpecially when it ſeizes on the head, and weakens the Body juſt at the very Spring and Origin of Sence, diſturbs the whole Man: Now the *Effluviums* of Flowers are an admirable preſervative againſt this, they ſecure the Brain as it were a Cittadel againſt the efforts of drunkenneſs; for thoſe that are hot open the Pores and give the Fumes free paſſage to exhale, and moderately cold repel and keep down the aſcending Vapours; ſuch are the Violet and Roſe; for the Odours of both theſe are prevalent againſt any ach and heavineſs in the Head. The Flower of *Privet* and *Crocus*, bring thoſe that have drank freely into a gentle ſleep; for they ſend forth ſmooth and gentle *Effluviums* which ſoftly take off all aſperities that ariſe in the Body of the Drunken, and ſo all things being quiet and compoſed, the violence of the noxious humour is abated and thrown off; the ſmells of ſome Flowers being received into the Brain, cleanſe the Organs and Inſtruments of Sence, and gently by their heat, without any violence or force, diſſolve the humours and warm and cherish the Brain it ſelf, which is naturally cold and upon this account thoſe little Poſies they hang about their Necks, στομυλίδας and anoint their Breaſts with the Oils that are hueez'd from them; and of this *Alcæus* is a Witneſs, when he bids his Friends;

Pour Ointmen
With various

For by that means we draw our Breath through the Noſe, the warm Odors ſhoot into the Brain; for they did not call thoſe Garlands hung about their Necks θυμίδας, becauſe they thought the Heart was the Seat and Citadel of the (θυμὸς) Mind; for on that account they ſhould rather have called them φρενίδας but, as I ſaid before διὰ ἀναθυμίασιν from their Vapour and Exhalation. Beſides, 'tis no ſtrange thing that theſe ſmells of Garlands ſhould be of ſo conſiderable a Vertue, for ſome tell us that the ſhadow of the Yew, eſpecially when it Bloſſoms, kills thoſe that ſleep under it; and a ſubtile Spirit ariſeth from preſt Poppy which ſuddenly overcomes the unwary ſqueezes: And there is an Herb call'd *Alyſſus*, which to ſome that take it in their Hands, to others that do but look on it, is found a preſent remedy againſt the Hick-up; and ſome affirm, that planted near the Stalls, it preſerves Sheep and Goats from the Rot and Mange: And the Roſe is called ῥόδον, probably becauſe it ſends forth ῥεῦμα a ſtream of Odours; and for that reaſon it withers preſently: 'Tis a cooler, yet fiery to look upon; and no wonder, for upon the ſurface of a ſubtile heat being driven out by the inward heat looks vivid and appears.

QUEST. II.

Whether Ivy is of a Hot or Cold Nature?

UPon this Diſcourſe, when we all hum'd *Trypho Ammonius* with a ſmile, ſaid, 'tis not decent by any contradiction to pull in pieces, like a Chaplet this various and florid diſcourſe of *Trypho*'s: Yet methinks the Ivy is a little odly interwoven and unjuſtly ſaid by its cold Powers to temper the heat of ſtrong Wine; for 'tis rather dry and hot, and its Berries ſteept in Wine makes the liquor more apt to inebriate and inflame; and from this ſmoke as in ſticks wrapt by the Fire, proceeds the crookedneſs of the Boughs: And Snow, that for many days will lie on other Trees, preſently melt from the Branches of the

Ivy, and waſtes all around, as far as the warmth reaches; but the greateſt Evidence is this; *Theophraſtus* tells us, that when *Alexander* commanded *Harpalus* to Plant ſome *Grecian* Trees in the *Babylonian* Gardens, and becauſe the Climate is very hot and the Sun violent, ſuch as were leafy, thick and fit to make a Shade; the Ivy only would not grow, tho' all Art and Diligence poſſible was uſed, it withered and died, for being hot it ſelf, it could not agree with the fiery nature of the Soil; for exceſs in ſimilar qualities is deſtructive, and therefore we ſee every thing as it were affects it contrary, a cold Plant flouriſhes in a hot Ground, and a hot Plant is delighted with a cold; upon which account 'tis that bleak Mountains expos'd to cold Winds and Snow, bears Firs, Pines and the like, full of Pitch, fiery and excellent to make a Torch. But beſides, *Trypho*, Trees of a cold nature, their little feeble heat not being able to diffuſe it ſelf, but retiring to the Heart ſhed their Leaves; but their natural oilyneſs and warmth preſerve the Laurel, Olive and Cypreſs always Green, and the like too in the Ivy may be obſerv'd. And therefore 'tis not likely our dear friend *Bacchus*, who call'd Wine μήδυ, and himſelf μεθυμναῖον, ſhould bring Ivy into Reputation, or being a preſervative againſt Drunkenneſs and an Enemy to Wine. But in my opinion, as Lovers of Wine, when they have not any juice of the Grape ready, drink Ale, Mead, Cyder or the like; thus he that in Winter would have a Vine-Garland on his head, and finding the Vine naked and without Leaves, uſed the Ivy that is like it; for its Boughs are twiſted and irregular, its Leaves moiſt and diſorderly confus'd, but chiefly the Berries like ripening cluſters make an exact repreſentation of the Vine; but grant the Ivy to be a preſervative againſt Drunkenneſs, that to pleaſe you, *Trypho*, *Bacchus* may be a Phyſician, ſtill I affirm that power to proceed from its heat, which either opens the Pores or helps to digeſt the Wine.

Upon this *Trypho* ſate ſilent, ſtudying for an anſwer, *Eraſto* addreſſing himſelf to us Youths, ſaid, *Trypho* wants your aſſiſtance, help him in this diſpute about the Garlands, or be content to ſit without any: *Ammonius* too bid

bid us not be afraid, for he would not
our diſcourſes, and *Trypho* likewiſe urging
ſomething, I ſaid, to demonſtrate that the
not ſo proper a task for me as *Trypho*, for
Coolers and Binders, but that Propoſiti
in which Ivy Berries have been, is more
not true; for that diſturbance which it
that drink it, is not ſo properly called D
alienation of mind or Madneſs; ſuch
thouſand other things that ſet Men beſi
uſually produce; the crookedneſs of the
gument at all, for ſuch violent and unnatu
not be ſuppoſed to proceed from any nat
Power: Now Sticks are bent by the Fire
draws the moiſture, and ſo the crookedn
diſtortion; but the natural heat nouriſheth
the Body: Conſider therefore whether
weakneſs and coldneſs of the Body that
bend and creep upon the Ground, for
cheek its riſe, and depreſs it in its aſcent
like a weak Traveller that often ſits down
on again; and therefore the Ivy requires
twine about and needs a Prop; for it is not
and direct its own Branches becauſe it wa
naturally tends upward: The Snow is
wetneſs of the Leaf, for Water deſtroys it
through the thin contexture, it being noth
geries of ſmall bubbles; and therefore in
moiſt places, the Snow melts as ſoon as in
continually green doth not proceed from its
ſhed its Leaves doth not argue the coldne
Thus the Myrtle and Well-fern, though
confeſſedly cold are green all the Year. Some
comes from the equal and duly proportioned mixture of
the qualities in the Leaf, to which *Empedocles* hath added
a certain aptneſs of Pores, through which the nouriſh-
ing Juice is orderly tranſmitted, ſo that there is ſtill ſup-
ply ſufficient: But now 'tis otherwiſe in Trees whoſe
Leaves fall, by reaſon of the wideneſs of their higher,
and narrowneſs of their lower Pores; for the latter do

not ſend juice nough, nor the former keep it, but as ſoon as a ſmall ſtock is received, preſently pour it out: This may be illuſtrated from the uſual watring of our Gardens, for when the diſtribution is unequal, the Plants that are always watered, have nouriſhment enough, ſeldom wither, and look always green: But you farther argue, that being Planted in *Babylon* it would not grow: 'Twas well done of the Plant methinks, being a particular friend and familiar of the *Beotian* God, to ſcorn to live amongſt the *Barbarians*, or imitate *Alexander* in following the manners of thoſe Nations; but 'twas not its heat but cold that was the cauſe of this averſion; for that could not agree with the contrary quality: For one ſimilar quality doth not deſtroy but cheriſh another: Thus dry ground bears Thyme, though 'tis naturally hot: Now at *Babylon* they ſay, the Air is ſo ſuffocating, ſo intollerably hot, that many of the richer ſort ſleep upon Skins full of Water, that they might lie cool.

QUEST. III. *Why Women are hardly, Old Men eaſily, foxt.*

FAborus thought it ſtrange, that *Ariſtotle* in his Diſcourſe of Drunkenneſs, affirming that Old Men are eaſily, Women hardly overtaken, did not aſſign the cauſe; ſince he ſeldom fail'd on ſuch occaſions, and propoſed it to us (we were a great many acquaintance met at Supper) as a fit Subject for our inquiry, *Sylla* began: one part will conduce to the diſcovery of the other; and if we rightly hit the cauſe in relation to the Women, the difficulty, as it concerns the Old Men will be eaſily diſpatcht: For their two natures are quite contrary; moiſtneſs, ſmoothneſs and ſoftneſs belong to the one, and drineſs, roughneſs and hardneſs the accidents of the other: As for Women, I think the principal cauſe is the moiſtneſs of their temper, this produceth a ſoftneſs in the fleſh, a ſhining ſmoothneſs, and their uſual Purgations: Now when Wine is mixt with a great deal of weak liquor, 'tis over-powered by that, looſeth its ſtrength and becomes flat and wateriſh: Some reaſon likewiſe may be drawn from *Ariſtotle* himſelf, for he affirms that theſe that drink

faſt and take a large draught without drawing Breath, are ſeldom overtaken; becauſe the Wine doth not ſtay long in their Bodies, but having acquired an *impetus* by this gredy drinking; ſuddenly runs through, and Women are generally obſerved to drink after that manner: Beſides, 'tis probable that their bodies, by reaſon of the continual defluction of the moiſture in order to their uſual purgations, is very porous, and divided as it were into many little Pipes and Conduits; into which when the Wine falls, 'tis quickly convey'd away: and doth not lie and fret the principal parts, from whoſe diſturbance Drunkenneſs proceeds: But that Old Men want the natural moiſture, even the Name γέροντες in my opinion intimates; for that Name was given them, not as ῥέοντες εἰς γῆν, but as being in the habit of their body γεώδεις and γεώρεις: Beſides the ſtiffneſs and roughneſs proves the drineſs of their Nature: Therefore 'tis probable, that when they drink, their body being grown ſpungy by the drineſs of its nature ſoaks up the Wine, and that lying in the Veſels affects the Senſes, and prevents the Natural motions: For as Floods of water glide o'er the cloſe Grounds, nor make them ſlabby, but quickly ſink into the open and chapt Fields; thus Wine being ſuckt in by the dry parts, lies and works in the bodies of Old Men. But beſides, 'tis eaſie to obſerve, that Age of it ſelf hath all the Symptoms of Drunkenneſs: Theſe Symptoms every body knows (*viz.*) ſhaking of the Joynts, faultring of the Tongue, Babling, Paſſion, Forgetfulneſs and Diſtraction of the Mind; many of which being incident to Old Men, even whilſt they are well and in perfect health, are heightned by any little irregularity and accidental debauch, ſo that Drunkenneſs doth not beget in Old Men any new and proper, but only intend and increaſe, the common Symptoms: And an evident ſign of this is, that nothing is ſo like an Old Man as a Young Man Drunk.

QUEST.

QUEST. IV. *Whether the Temper of Women is Colder or Hotter than that of Men?*

THus *Sylla* ſaid, and *Apollonides* the Marſhal ſubjoyn'd, Sir, what you diſcours'd concerning Old Men, I willingly admit, but in my opinion you have omitted a conſiderable reaſon in relation to the Women, *viz.* the coldneſs of their temper, which quencheth the heat of the ſtrongeſt Wine, and makes it loſe all its deſtructive force and fire: This reflection ſeeming reaſonable, *Athryliatus* the *Thaſian*, a Phyſician, kept us from a haſty concluſion upon this matter, by ſaying that ſome ſuppos'd the Female Sex was not cold, but hotter than the Male: And others thought Wine rather cold than hot. When *Florus* ſeem'd ſurpriz'd at this Diſcourſe, *Athryliatus* continued, Sir, what I mention about Wine, I ſhall leave to this Man, pointing to me, to make out, for a few days before we had handled the ſame matter: But that Women are of a hot conſtitution, I ſuppoſe may be proved firſt from their ſmoothneſs; for their heat waſts all the ſuperfluous nouriſhment, which breeds Hair: Secondly, from their abundance of Blood, which ſeems to be *the Fountain* and Source of all the heat that is in the Body: Now this abounds ſo much in the Female Sex, that they are all on Fire, unleſs relieved by frequent and ſudden evacuations: Thirdly, from an uſual practice of the Sextons in burning the Bodies of the Dead, 'tis evident that Females are hotter than Males; for the Beds-men are wont to put one Female body with ten Males upon the ſame Pile; for that contains ſome inflamable and oily parts, and ſerves for fuel to the reſt: Beſides, if that that is ſooneſt fit for Generation is hotteſt, and a Maid begins to be furious ſooner than a Boy, this is a ſtrong proof of the hotneſs of the Female Sex: But a more convincing follows, Women endure cold better than Men, they are not ſo ſenſible of the ſharpneſs of the Weather, and are contented with a few Cloaths.

And *Florus* reply'd, methinks, Sir, from the ſame Topics I could draw concluſions againſt your aſſertion; for

firſt, they endure cold better; becauſe one [illegible] doth not ſo readily act upon another; their Seed is not active in Generation, but [illegible] and nouriſhment to that which the [illegible] more, Women grow effete ſooner than [illegible] burn better than the Males proceeds from [illegible] is the coldeſt part of the Body; and [illegible] as uſe Exerciſe have but little fat: Their Monthly purgations doth not prove the abundance, but the corruption and badneſs of their Blood: For being the ſuperfluous and undigeſted part, and having no convenient Veſſel in the Body it flows out, and appears [illegible] lent, by reaſon of the weakneſs of its heat; and the ſhivering that ſeizes them at the time of their Purgations ſufficiently proves that which flows from them is cold and undigeſted: And who will believe their ſmoothneſs to be an effect of heat rather than cold? When every body knows that the hotteſt parts of the body, are moſt hairy: For all ſuch excrements are thruſt out by the heat, which opens and makes paſſages through the skin; but ſmoothneſs is a conſequent of the cloſeneſs of the Superficies which proceeds from condenſing cold. And that the fleſh of Women is cloſer than that of Men you may be inform'd by thoſe that lie with Women that have anointed themſelves with Oil, or other Perfumes, for though they do not touch the Women, yet they find themſelves perfum'd, their Bodies by reaſon of their heat and rarity drawing the Odor to them: But I think we have diſputed plauſibly and ſufficiently enough of this matter.

QUEST. V. *Whether Wine is naturally cold?*

BUT now I would fain know upon what account you can imagin that Wine is cold. Then, ſaid I, do you believe this to be my opinion? Yes, ſaid he, whoſe elſe? And I replied, I remember a good while ago I met with a Diſcourſe of *Ariſtotle*'s upon this very queſtion. And *Epicurus* in his Banquet hath a long Diſcourſe, the ſum of which is, that Wine of it ſelf is not hot, but that it contains ſome Atoms that cauſe heat; and others that cauſe

cold; now when 'tis taken into the body it loſes one ſort of particles, and takes the other out of the body it ſelf, as it can beſt agree with one Conſtitution; ſo that ſome when they are drunk are very hot, and others very cold; This way of talking leads us by *Protogoras* directly to *Pyrrhos*, for 'tis evident, that ſuppoſe we were to diſcourſe of Oil, Milk, Honey, or the like, we ſhall avoid all inquiry into their particular Natures, by ſaying that things are ſo and ſo by their mutual mixture with one another: But how do you prove that Wine is cold? And I, being forc'd to ſpeak *extempore*, replied, by two Arguments: The firſt I draw from the practice of Phyſicians, for when their Patients Stomachs grow very weak, they preſcribe no hot things, and yet give them Wine as an excellent remedy: Beſides they ſtop looſeneſs, and immoderate ſweating by Wine; and this ſhows that they think it more binding, and conſtipating than Snow it ſelf. Now if it were potentially hot, I ſhould think it as wiſe a thing to apply Fire to Snow, as Wine to the Heart.

Again, moſt teach that ſleep proceeds from the coolneſs of the parts, and moſt of the Narcotic Medicines, as *Mandrage* and *Opium*, are Coolers. Thoſe indeed work violently and forceably condenſe, but Wine cools by degrees, it gently ſtops the motion, according as it hath more or leſs of ſuch narcotic Qualities. Beſides, heat is generative; that the Seed flows eaſily, 'tis true, proceeds from moiſtneſs, but the Spirit, Force and Life of it from heat: Now the great drinkers are very dull unactive Fellows, no Womens Men at all, they eject nothing ſtrong, vigorous, and fit for generation, but are weak and unperforming by reaſon of the bad digeſtion and coldneſs of their Seed. And 'tis farther obſervable, that the effects of cold and drunkenneſs upon Mens Bodies are the ſame, trembling, heavineſs, paleneſs, ſhivering, faultring of Tongue, numneſs and Cramps: In many a debauch ends in a dead Palſie, when the Wine ſtupifies and extinguiſheth all the heat, and Phyſicians uſe this method in curing the qualms and diſeaſes gotten by debauch, at night they cover them well and keep them

warm, and at day they anoint and bathe, and give them ſuch food as ſhall not diſturb, but by degrees recover the heat which the Wine hath ſcatter'd and driven out of the Body: Thus, I added in theſe appearances we trace obſcure Qualities and Powers, but as to drunkenneſs what 'tis 'tis eaſily diſcern'd. For, in my opinion, as I hinted before, thoſe that are drunk are very much like old Men, and therefore great drinkers grow old ſooneſt, and they are commonly bald and grey before their time, and all theſe accidents certainly proceed from want of heat: But more Vinegar is of a vinous nature, and a ſpirit of it, and nothing quenches fire ſo ſoon as that, its extream coldneſs overcomes, and kills the flame preſently. And of all Fruits Phyſicians uſe the vinous as the greateſt coolers, as Pomegranates and Peaches: Beſides do not they make Wine by mixing Honey with rain Water or Snow for the cold, becauſe thoſe two Qualities are near akin, if it prevails, changes the luſcious into a poignant taſte: And did not the Ancients of all the creeping Beaſts conſecrate the Snake to *Bacchus*, and of all the Plants the Ivy, becauſe they were of a cold and frozen nature? Now, becauſe if a Man drinks juice of *Hemloc* a large doſe of Wine cures him, leſt any one ſhould think this is an evident of its heat, I ſhall on the contrary affirm that Wine and *Hemloc* juice mix is an incurable poiſon, and kills him that drinks it preſently. So that we can no more conclude it to be hot, becauſe it reſiſts, than to be cold, becauſe it aſſiſts the Poiſon. For Cold is the only quality by which *Hemloc* juice works and kills.

QUEST. VI. *Which is the fitteſt time for lying with a Woman?*

SOme young Students, that had not gone far in the Learning of the Ancients, inveighed againſt *Epicurus* for bringing in, in his *Sympoſium*, an impertinent and unſeemly Diſcourſe, about what time was beſt to lie with a Woman; for, for an old Man at Supper in the Company of Youths to talk of ſuch a Subject, and Diſpute whether after or before Supper was the moſt convenient

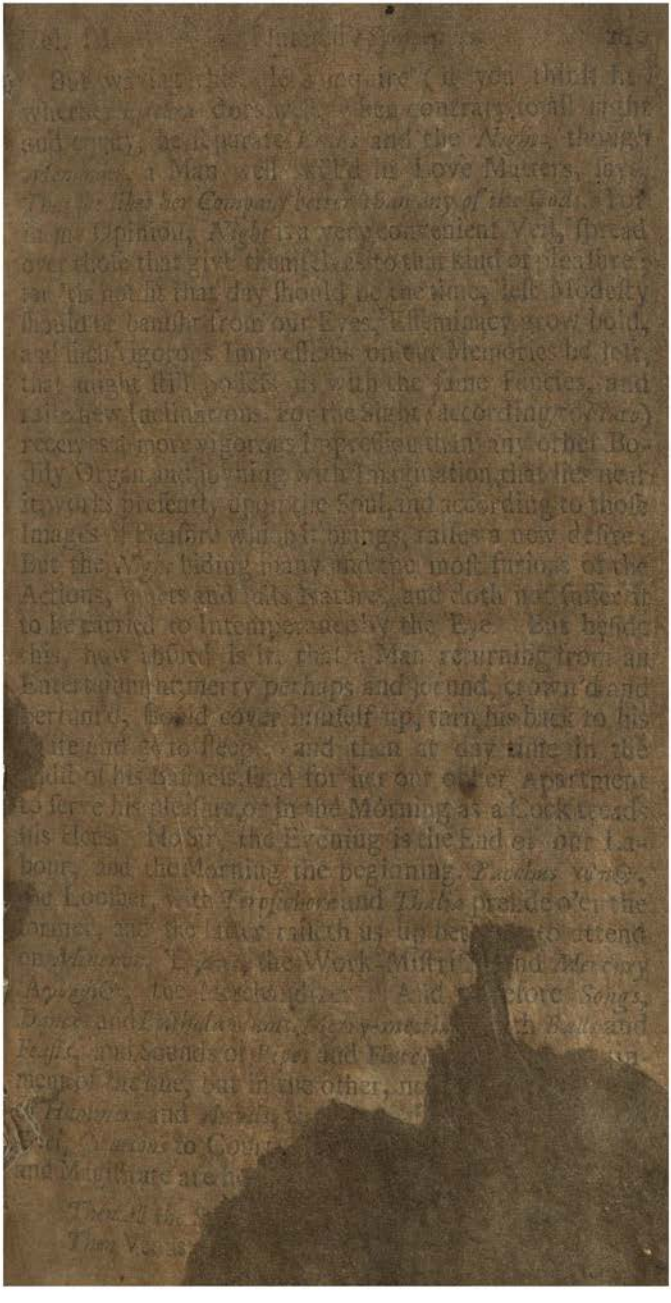
venient time, argued him to be a very looſe and debau'ht Man. To this ſome ſaid, That *Xenophon*, after his Entertainment was ended, ſent all his Gueſts home on Horſeback, Poſt-haſte to lie with their Wives. But *Zopyrus* the *Phyſitian*, a Man very well read in *Epicurus*, ſaid, That they had not duly weighed that piece; for he did not propoſe that Queſtion at firſt, and as the beginning of the Diſcourſe of that Matter, on purpoſe to but after Supper he deſired the young Men to take a walk, and then Diſcourſe, and then diſpute upon it; abate their deſires, and reſtrain their Appetites: Shewing them that it was very hurtful at all times, but eſpecially after they had been eating or making merry. But ſuppoſe he had propoſed this as the chief *Topic* for Diſcourſe, doth it never become a *Philoſopher* to enquire which is the convenient and proper time? Ought we not to time it well, and direct our Embrace by Reaſon? Or may ſuch diſcourſes be otherwiſe allow'd, and muſt they be thought unſeemly *Problems* to be propoſed at Table? Indeed I am of another mind; 'tis true, I ſhould blame a *Philoſopher*, that in the middle of the day, in the Schools, before all ſorts of Men ſhould diſcourſe of ſuch a Subject; but over a Glaſs of Wine between Friends and Acquaintance, when 'tis neceſſary to propoſe ſomething beſide dull ſerious Diſcourſe; why ſhould it be a fault to hear or ſpeak any thing that may inform our Judgments, or direct our practiſe in ſuch Matters? And I proteſt I had rather that *Zeno* had inſerted his looſe *Topics* in ſome merry Diſcourſes and agreeable Table-talk, than in ſuch a grave, ſerious piece as his *Politicks*. The Youth ſtartled at this free Declaration, ſat ſilent; and the reſt of the Company deſiring *Zopyrus* to deliver *Epicurus* his Sentiment; he ſaid, *The particulars I cannot remember, but I believe he fear'd the violent agitations of ſuch Exerciſes, becauſe the Bodies imployed in them are ſo violently diſturbed* [illegible] *is certain that Wine is a very great diſturber, and puts the Body out of its uſual temper: And therefore when thus diſquieted, if quiet and ſleep doth not compoſe it, but other agitations ſeize it, 'tis likely that thoſe parts which knit and joyn the Members may be looſned, and the whole Frame be as it*

were unſettled from its Foundation and O
likewiſe the Seed cannot freely paſs, but i
cibly thrown out, becauſe the Liquor hath
the Body and ſtopt its way. Therefore, ſa
muſt uſe thoſe Sports when the Body is at
Meat hath been throughly digeſted, carri
to ſeveral parts of the Body, ſo that we
ſupply of Food. To this of *Epicurus* we
Argument taken from Phyſic; At D
Digeſtion is performing, we are not ſo
to Embrace, and preſently after Supp
is dangerous; for the Crudity of the
being yet undigeſted, may be encreas'd
motion upon this Crudity, and ſo the
Olympicus continuing the Diſcourſe, ſaid,
what Clinias *the* Pythagorean *delivers*
That being asked when a Man ſhould lie
replied, *When he hath a mind to receive*
that he can; For *Zopyrus* his diſcourſe
other times, as well as thoſe he men
peculiar inconveniencies: And there
Philoſopher, to free himſelf from the pre
of his Mother, who adviſed him to Mar
'Tis not yet time; and when, now he wa
repeated her Admonition, replied, *No*
'tis beſt for every Man to have the ſame
to thoſe Sports of *Venus*; when he goes
ſay, *'Tis not yet time*; and when he riſes,
What you ſay, Olympicus (ſaid *Soclarus*
Wreſtlers indeed; *it ſmells methinks of*
and Casks of Wine, but is not ſuitable to
for there are ſome young married Men here,

Whoſe duty 'tis to follow Venus

Nay, we our ſelves ſeem to have ſome Relation to *Venus* ſtill, when in our *Hymns* to the Gods we pray
to her

Fair Venus *keep off feeble Age.*



Ne Thyrsus then which Bacchus loves,
But all is clouded, and o'er-spread with care.

Besides, *Homer* makes not one of the *Heroes* lie with his Wife or Mistress in the day time; but only *Paris*, who having shamefully fled from the Battle, sneakt into the Embraces of his Wife: Intimating, that such Lasciviousness by day did not benefit the sober temper of a Man, but the mad Lust of an Adulterer. But moreover, the Body will not (as *Epicurus* fancies) be injur'd more after Supper, than at any other time, unless a Man be Drunk or over-charged, for in those Cases, no doubt, 'tis very dangerous and hurtful: But if a Man is only rais'd and cheer'd, not over-power'd by Liquor, if his Body be pliable, his Mind agreeing and then he Sports, he needs not fear any disturbance from the load he has within him; he needs not fear catching Cold, or too great a Transportation of Atoms, which *Epicurus* makes the Cause of all the ensuing harm: For if he lies quiet, he will quickly fill again, and new Spirits will supply the Vessels that are emptied. But this is to be especially taken care of, that the Body being then in a ferment and disturbed, no cares of the Soul, no business about necessary Affairs, no labour should distract and disturb it, lest they should corrupt and sowre its Humours; Nature not having time enough for settling what had been disturbed. For, Sir, all Men have not the command of that happy Ease and Tranquillity, which *Epicurus's* Philosophy procured him; for many great incumbrances [illegible] almost upon every one every day, or at least so [illegible] quiets, and 'tis not safe to trust the Body with any [illegible] when 'tis in such a condition and di- [illegible] after the fury and heat of the Em- [illegible] according to his Opinion, the happy [illegible] and never mind us, but [illegible] Country, we must not [illegible] offer Sacrifice, if burn- [illegible] ing. 'Tis fit there- [illegible] nd after there is [illegible] rise as it were [illegible] pure

and changable, according to the quantity that is drunk: As Fire, when moderate, hardens a piece of Clay, but if very ſtrong makes it brittle and crumble into pieces, and the heat of the Spring fires our Blood with Fevers, but as the Summer comes on the Diſeaſe uſually abates: What hinders than but that the mind being naturally raiſed by the power of the Wine, when 'tis come to a pitch, ſhould by pouring on more be weakned again, and its force abated: Thus Hellibore, before it purges diſturbs the Body, but if too ſmall a doſe be given, it diſturbs only and purges not at all; and ſome taking too little of an Opiate are more reſtleſs than before; and ſome taking too much, ſleep well: Beſides, 'tis probable, that this diſturbance into which thoſe that are half drunk are put, when 'tis come to a pitch, ſhould decay; and that the Wine it ſelf very much conduces to that decay: For a great quantity being taken inflames the Body and conſumes the phrenzy of the Mind: As a mournful Song and mellancholly Muſic at a Funeral raiſes Grief at firſt, and forces Tears, but as it continues by little and little it takes away all diſmal Apprehenſions and conſumes our Sorrows: Thus Wine, after it hath heated and diſturbed, calms the mind again, and quiets the Phrenzy, and when Men are dead Drunk their paſſions are at reſt.

QUEST. IX. *Why Fleſh ſtinks ſooner when expoſed to the Moon, than to the Sun?*

Euthydemus of *Sunium* gave us at an Entertainment a very large *Boar*; the Gueſts wondring at the bigneſs of the Beaſt, he ſaid, That he had one a great deal larger, but in the carriage the Moon had made it ſtink, he could not imagin how this ſhould happen, for 'twas probable that the Sun being much hotter than the Moon ſhould make it ſtink ſooner: But, ſaid *Satyrus*, this is not ſo ſtrange as the common practice of the Hunters: for when they ſend a Boar or a Doe to a City ſome miles diſtant, they drive a brazen Nail into it to keep it from ſtinking: After Supper *Euthydemus* bringing the Queſtion into play again, *Moſchio* the Phyſitian

putrifaction was a colliquation of the Fleſh; and that every thing that putrified grew moiſter than before, and that all heat, if gentle, did ſtir the Humours, though not force them out; but if ſtrong, dry the fleſh, and that from theſe conſiderations an anſwer to the queſtion might be eaſily deduc'd: For the Moon gently warming makes the Body moiſt; but the Sun by his violent beams dries rather, and draws all moiſture from them: Thus *Archilochus* ſpoke like a Naturaliſt.

I hope hot Seirius Beams will many drain;

And *Homer* more plainly concerning *Hector*, over whoſe Body *Apollo* ſpread a thick Cloud.

Leſt the hot Sun ſhould ſcorch his naked Limbs,

Now the Moons Rays are weaker, for, as *he* ſays,

They do not ripen well the cluſtered Grapes.

When he had done, I ſaid, the reſt of the Diſcourſe I like very well, but cannot conſent when you aſcribe his effect to the ſtrength and degree of heat, and chiefly n the hot Seaſons; for in Winter every one knows that he Sun warms little, yet then it putrifies moſt: Now he contrary ſhould happen if the gentleneſs of the heat vas the cauſe of putrifaction: And beſides, the hotter he Seaſon is, ſo much the ſooner Meat ſtinks; and herefore this effect is not to be aſcribed to the want of eat in the Moon, but to ſome particular proper quality n her Beams: For heat is not different only by degrees, ut in Fires there are ſome proper qualities very much nlike one another, as a thouſand obvious inſtances will rove: Goldſmiths heat their Gold in chaff Fires; Phyicians uſe Fires of Vine-twigs in their Diſtillations; and Tamarisk they ſay is the beſt fewel for a Glaſs-houſe; Olive-boughs burnt in a Chimney warm very well, but urt Baths, they ſpoil the Plaiſtering and weaken the oundation; and therefore the more Skilful of the pub- Officers forbid thoſe that Rent the Baths, to burn live Tree-wood, or throw Darnel Seed into the Fire, ecauſe the fumes of it dizies and brings the Head-ach to hoſe that bathe: Therefore 'tis no wonder that the

Moon differs in her Qualities from the *Sun*; and that the Sun ſhould ſhed ſome drying, and the Moon ſome diſſolving influence upon Fleſh; and upon this account it is that Nurſes are very cautious of expoſing their Infants to the Beams of the Moon; for they being full of moiſture as green Plants, are eaſily wreſted and diſtorted: And every body knows that thoſe that ſleep abroad under the beams of the Moon are not eaſily waked, but ſeem ſtupid and ſenſeleſs; for the moiſture that the Moon ſheds upon them oppreſſes their Faculty and diſables their Bodies; Beſides, 'tis commonly ſaid, That Women brought to bed when the Moon is a Fortnight old, have eaſie Labours; and for this reaſon I believe that *Diana*, which is the ſame with the Moon, was called Λοχεία and Ειλειθυια, the Goddeſs of Childbirth: And *Timotheus* appoſitely ſays,

By the blew Heaven that wheels the Stars,
And by the Moon that eaſes Womens pains.

Even in inanimate Bodies the power of the Moon is very evident; for Trees that are cut in the full of the Moon, Carpenters refuſe as ſoft, and by reaſon of their moiſtneſs ſubject to corruption, and in their Wane Farmers uſually threſh their Wheat, that being dry it may better endure the Flail; for the Corn in the full of the Moon is moiſt, and commonly bruiſed in threſhing; beſides they ſay Dough will be leaven'd ſooner in the full, for then, though the leaven is ſcarce proportioned to the Meal, yet it rarifies and leavens the whole lump: Now when Fleſh putrifies, the combining Spirit is only changed into a moiſt conſiſtence, and the parts of the Body ſeparate and diſſolve: And this is evident in the very Air it ſelf, for when the Moon is full, moſt Dew falls, and this *Alemanan* the Poet intimates, when he ſomewhere calls Dew the Air's and Moon's Daughter, ſaying,

See how the Daughter of the Air and Moon
Do nouriſh all things, ſee the Corn is grown:

Thus thouſand Inſtances do prove that the light of the Moon is moiſt, and carries with it a ſoftning and cor-

rupting quality; Now the brazen Nail that is driven through the Flesh, if, as they say, it keeps the Flesh from putrifying, it doth it by an astrigent quality proper to the Brass: The rust of Brass Physicians use in astringent Medicines, and they say those that dig Brass Ore, have been cured of a Rheum in their Eyes, and that the Hair upon their Eye-lids hath grown again; for the fume rising from the Ore being insensibly applied to the Eyes, stops the Rheum and dries up the humour; and upon this account, perhaps, *Homer* calls Brass ἐνήρεφα and νώροπα, and *Aristotle* says, that wounds made by a brazen Dart or a brazen Sword are less painful and sooner cured than those that are made of Iron Weapons, because Brass hath something Medicinal in it self, which in the very instant is applied to the Wound: Now 'tis manifest that astringents are contrary to putrifying, and healing to corrupting qualities: Some perhaps may say, that the Nail driven through draws all the moisture to it self for the Humour still flows to the part that is hurt: and therefore 'tis said, that by the Nail there always appears some speck and tumour; and therefore 'tis rational that the other parts should remain sound, when all the corruption gathers about that.

PLUTARCH's SYMPOSIACS.

The Fourth Book.

Done into English *by* T. C.

POlybius, my *Sossius Senecio*, advised *Scipio African* never to return from the *forum*, where he was conversant about the Affairs of the City; before he had gain'd one new Friend: Where I suppose the word φίλος, friend is not to be taken too nicely, as

ſignifies a laſting and unchangeable acquaintance, but as it vulgarly means, εὔνους, a Well-wiſher: And as *Dicearchus* takes it, when he ſays that we ſhould endeavour to make all Men, εὔνους, Well-wiſhers, but only good Men, φίλους, Friends; for Friendſhip is to be acquired by Time and Vertue, but good-will is produced by a familiar intercourſe, or by mirth and trifling amongſt civil and gentile Men, eſpecially if opportunity aſſiſts their natural inclination to good nature: But conſider whether this advice may not be accommodated to an Entertainment, as well as the *Forum*; ſo that we ſhould not break up the meeting, before we had gained one of the Company to be a Well-wiſher, and a Friend: Other occaſions drew Men into the *Forum*, but Men of Senſe come to an Entertainment as well to get new Friends, as to make their old ones merry; indeed to carry away any thing elſe is ſordid and uncivil; but to depart with one Friend more than we had, is pleaſing and commendable: And ſo on the contrary, he that doth not aim at this renders the meeting uſeleſs, and unpleaſant to himſelf, and departs at laſt having been a partaker of an Entertainment to, in reſpect of his Belly, but not his Mind: For he that makes one at a Feaſt doth not come only to enjoy the Meat and Drink, but likewiſe the Diſcourſe, Mirth and gentile Humour which ends at laſt in Friendſhip and Good-will: The Wreſtlers that they might hold faſt and lock better, uſe Duſt: And Wine mixt with Diſcourſe is of extraordinary uſe to make us take faſt hold of, and faſten upon a Friend: For Wine temper'd with Diſcourſe carries gentile and kind affections out of the Body into the Mind; otherwiſe, it is ſcattered through the Limbs, and ſerves only to ſwell and diſturb: Thus as a Marble by cooling red hot Iron takes away its ſoftneſs, and makes it hard, fit to be wrought and receive Impreſſion; thus Diſcourſe at an Entertainment doth not permit the Men that are ingaged, to become altogether liquid by the Wine, but confines and makes their jocund and obliging tempers very fit to receive an impreſſion from the Seal of Friendſhip if dextrouſly applied.

QUEST. I. *Whether different ſorts of Food, or one ſingle Diſh fed upon at once is more eaſily digeſted?*

THE firſt Queſtion of my fourth Decad of Table Diſcourſes, ſhall be concerning different ſorts of Food eaten at one Meal; when we come to *Hyampolis* at the Feaſt called *Elaphebolia Philo* the Phyſician gave us a very ſumptuous Entertainment, where ſeeing *Philinus* his Son feeding upon Bread, and calling for nothing elſe, he cryed out, O *Hercules*, well I ſee the Proverb is verified, they fought midſt ſtones but could not take up one, and preſently went out to fetch him ſome agreeable Food; he ſtaid ſome time, and at laſt brought the dried Figgs and Cheeſe: Upon which I ſaid 'tis uſually ſeen that thoſe that provide coſtly and ſuperfluous dainties, neglect or are not well furniſhed with uſeful and neceſſary things: I proteſt, ſaid *Philo*, I did not mind that *Phyleus* deſigns to breed us a young *Centaur*, who they ſay, never all his Life-time drank or eat anything beſide Milk: but 'tis probable that 'twas for change in his Conſtitution that made him uſe this food of Diet; but our *Chiron* here, quite contrary to the old one that bred *Achilles* from his very birth, feeding his Son with unbloody Food, gives People reaſon to ſuſpect that like Graſhoppers he keeps him on Dew and Air: Indeed, ſays *Philinus*, I did not know that we were to meet with ἐκλομφόντα, a Supper of an Hundred Beaſts, ſuch as *Ariſtomenes* made for his Friends; otherwiſe I had come with ſome poor and wholeſome Food about me, as a Specific againſt ſuch coſtly and unwholeſome Entertainments: For I have often heard that ſimple Diet is not only more eaſily provided, but likewiſe more eaſily digeſted than ſuch variety. At this *Marcion* ſaid to *Philo*, *Philinus* hath ſpoiled your whole proviſion by deterring the Gueſts from eating; but if you deſire it, I will be ſurety for you, that ſuch variety is more eaſily digeſted than ſimple Food, ſo that without fear or diſtruſt they may feed heartily: *Philo* deſired him to begin, and when after Supper we begged *Philinus* to diſcover what he had to urge againſt variety of Food, he thus

gan: I am not the Author of this Opinion, but our Friend *Philo* here is ever now and then telling us; Firſt, That wild Beaſts feeding on one ſort only, and ſimple Diet are much more healthy than Men are; and that thoſe which are kept in Pens are much more ſubject to Diſeaſes and Crudities, by reaſon of the prepared variety we uſually give them. Secondly, No Phyſitian is ſo daring, ſo venturous at new experiments as to give a feveriſh Patient different ſorts of Food at once; no, ſimple Food, and without Sawce, as more eaſie to be digeſted, is that only Diet they allow: Now Food muſt be wrought on and alter'd by our natural powers; in dying, Cloath of the moſt ſimple Colour takes the tincture ſooneſt, the moſt inodorous Oil is ſooneſt by Perfumes changed into an Eſſence; and ſimple Diet is ſooneſt changed, and ſooneſt yields to the digeſting power: For many and different Qualities having ſome contrariety when they meet diſagree, and corrupt one another; as in a City, a mixt rout are not eaſily reduced into one Body, nor brought to follow the ſame Concerns: For each works according to its own Nature and is very hardly brought to ſide with anothers quality: Now this is evident in Wine; mixt Wine inebriates very ſoon, and Drunkenneſs is much like a Crudity riſing from undigeſted Wine, and therefore the Drinkers hate mixt Liquors, and thoſe that do mix them do it privately, as affraid to have their Deſign upon the Company diſcovered: every change is diſturbing and injurious, and therefore Muſicians are very careful how they ſtrike many ſtrings at once; though the mixture and variety of the Notes would be the only harm that would follow: This I dare ſay, that belief and aſſent can be ſooner procured by diſagreeing Argumeots, than Concoction by various and different Qualities. But leſt I ſhould ſeem jocoſe, waving this, I'll return to *Philo*'s Obſervations again: We have often heard him declare that 'tis the quality that makes meat hard and to be digeſted: That to mix many things together is hurtful, and begets unnatural Qualities; and that every Man ſhould take that which by Experience he finds moſt agreeable to his Temper.

Now if nothing is by its own Nature hard to be digested, but 'tis the quantity that disturbs and corrupts, I think we have still greater reason to forbear that variety with which *Philo*'s Cook, as 'twere in opposition to his Master's Practice, would draw us on to Surfeits and Diseases, whilst by the different sorts of Food and new ways of dressing, he still keeps up the unwearied appetite, leads it from one dish to another; till tasting of every thing we take more then is sufficient and enough. As *Hipsipule*'s Foster-Father;

Who in a Garden plac'd, pluckt up the Flowers,
One after one, and spent delightful hours;
But still his greedy Appetite goes on,
And still he pluckt till all the Flowers were gone.

But more, methinks *Socrates* is here to be remembred, who adviseth us to forbear those Junkets which provoke those that are not hungry to eat; as if by this he cautioned us to fly variety of Meats: For 'tis variety that in every thing draws us on to use more than bare necessity requires: This is manifest in all sorts of Pleasures, either of the Eye, Ear or Touch; for it still proposeth new provokatives, but in simple Pleasures, and such as are confined to one sort, the Temptation never carries us beyond Nature's wants. In short, in my opinion, we should more patiently endure to hear a Musician praise a disagreeing Variety of Notes, or a Perfumer mixt Oyntments, than a Physician commend the variety of Dishes; for certainly such changes and turnings as must necessarily ensue, will force us out of the right way of health.

Philenns having ended his Discourse, *Marcion* said, in my Opinion, not only those that separate profit from Honesty are obnoxius to *Socrates*'s Curse, but those also that separate Pleasure from Health, as if it were its Enemy and Opposite, and not its great Friend and Promoter: Pain we use but seldom; and unwillingly as the most violent Instrument: But from all things else, none, though he would willingly, can remove Pleasure: It still attends when we Eat, Sleep, Bathe or

Annoint, and takes care of, and Nurſes the diſeas'd; diſſipating all that is hurtful, and diſagreeable by applying that which is proper, pleaſing and natural; For what pain, what want, what poiſon ſo quickly and ſo eaſily cures a Diſeaſe, as ſeaſonable Bathing? A Glaſs of Wine when a Man wants it, or a Diſh of palatable Meat preſently frees us from all diſturbing particles, and ſettles Nature in its proper State, there being as it were a calm and ſerenity ſpread over the troubled Humours. But thoſe Remedies that are painful do hardly, and by little and little only promote the Cure, every difficulty puſhing on and forcing Nature. And therefore let not *Philinus* blame us, if we do not make all the Sail we can to fly from Pleaſure, but more diligently endeavour to make Pleaſure and Health, than other *Philoſophers* do to make Pleaſure and Honeſty agree. Now, in my Opinion, *Philinus*, you ſeem to be out in your firſt Argument, where you ſuppoſe the Beaſts uſe more ſimple Food, and are more healthy than Men, neither of which is true. The firſt, the Goats in *Eupolis* confute, for they extol their Paſture as full of variety, and all ſorts of Herbs, in this manner.

We feed almoſt on every kind of Trees,
Young Firs, *the* Ilex, *and the* Oak *we crop:*
Sweet Trifoile, *fragrant* Juniper *and* Yew,
Wild Olives, Thyme, *all freely yield their ſtore.*

Theſe that I have mentioned are very different in taſte, ſmell and other qualities, and he reckons more ſorts which I have omitted; and the ſecond *Homer* skillfully refutes, when he tells us that the Plague firſt began amongſt the Beaſts: beſides, the ſhortneſs of their Lives proves, that they are very ſubject to Diſeaſes; for there is ſcarce any irrational Creature long liv'd beſide the Crow and the Chough: And thoſe two every one knows do not confine themſelves to ſimple food, but eat any thing. Beſides, you take no good Rule to judge what is eaſie and what is hard of Digeſtion from the Diet of thoſe that are ſick, for Labour and Exerciſe, and even to chew our Meat well, contributes very much to Digeſtion,

Digeſtion, neither of which can agree to a Man in a Feavour. Again, the variety of Meats by reaſon of the different qualities of the particulars ſhould diſagree and ſpoyl one another, you have no reaſon to fear; For whether Nature takes her nouriſhment from ſimilar Bodies, and different Meats, ſend our different qualities into the Maſs of the Body, applying to every part that which is fit and agreeable: So that as *Empedocles* words it;

The ſweet runs to the ſweet, the ſowre combines
With ſowre, the ſharp with ſharp, the ſalt with ſalt.

Or whether the Warmth and Spirit being ſcatter'd through the Maſs proper parts are ſeparated, and apply'd to the proper Members; 'Tis very probable, that ſuch Bodies as ours, conſiſting of parts of different Natures, ſhould be nouriſht and built up rather of various, than ſimple matter. But if by concoction there is an alteration made in the Food, this will be more eaſily performed when there are different ſorts of Meat, than when there is only one in the Stomach; for Similars cannot work upon Similars, and the very contrariety in the mixture conſiderably promotes the alteration of the remitted qualities. But if *Philinus*, you are againſt all mixture, don't chide *Philo* only for the variety of his Diſhes, and Sauces, but for uſing mixture in his Sovereign Cordials, which *Eraſiſtratus* calls, *The Gods Hands:* Convince him of abſurdity and vanity, when he mixes Herbs, Metals, Syrups, and different things brought from Sea and Land in one Potion; and confines all Phyſic to *Barley-broath*, *Caudle* and *Cardeſ-Poſſet.* But you urge farther, That variety inticeth the Appetite that hath no command over it ſelf, that is, good Sir, cleanly, wholeſome, ſweet palatable, pleaſing Diet, makes us eat and drink more than ordinary. Why, then inſtead of fine Flower, do not we thicken our Broth with courſe Bran? and inſtead of Sparagraſs, why do we not dreſs Nettle-tops and Thiſtles? And leaving this fragrant and pleaſant Wine, drink ſowre, harſh Liquor, that the Waſps have been buzzing about a long while

while? Becauſe perhaps, you may reply, wholeſome feeding doth not conſiſt in a perfect avoiding of all that is pleaſing, but in moderating the Appetite in that reſpect, and making it prefer profit before pleaſure. But Sir, as a *Mariner* hath a thouſand ways to avoid a ſtiff Gale of Wind, but when 'tis clear down, and a perfect calm, cannot raiſe it again, thus to correct and reſtrain our extravagant Appetite is no hard matter; but when it grows weak and faint, when it fails as to its proper Objects, then to raiſe it, and make it vigorous and active again, is, Sir, a very difficult and hard task. And therefore variety of food is as much better than ſimple, which is apt to ſatisfie being but of one ſort, as 'tis eaſier to ſtop Nature when ſhe makes too much ſpeed, than to force her on when languiſhing and faint; beſide, what ſome ſay, that fulneſs is more to be avoided than emptineſs, is not true; but on the contrary, fulneſs then only hurts when it ends in a Surfeit, or Diſeaſe, But emptineſs, though it doth no other miſchief, is of it ſelf unnatural; and let this ſuffice as an Anſwer to what you propoſed. But you ſparing Men have forgot, that variety is ſweeter, is more deſired by the Appetite, unleſs too ſweet; for the ſight preparing the way, 'tis ſoon aſſimilated to the eager receiving Body; but that which is not deſireable, Nature either throws off again, or keeps it in for meer want. But pray obſerve this, that I do not plead for variety in Tarts, Cakes or Cuſtards, thoſe are vain inſignificant, and ſuperfluous things; Even *Plato* allow'd variety to thoſe fine Citizens of his, ſetting before them Muſhrooms, Olives, Leeks, Cheeſe, and all ſorts of Meat and Fiſh, and beſide theſe allow'd them ſome Cakes and ſweet-Meats after all.

QUEST. II. *Why Muſhrooms are thought to be produc'd by Thunder, and why 'tis believ'd that Men aſleep are never thunder-ſtrook e*

AT a Supper in *Elis*, *Agemachus* ſet before us very large Muſhrooms; and when all admir'd at them, one with a ſmile ſaid, Theſe are worthy the late Thunder,

Thunder, as 'twere deriding thoſe who imagin Muſhrooms are produc'd by Thunder: Some ſaid that Thunder did ſplit the Earth, uſing the Air as a Wedge for that purpoſe; and that by thoſe Chinks thoſe that ſought after Muſhrooms were directed where to find them; and thence it grew a common Opinion, That Thunder engenders Muſhrooms, and not only makes them a paſſage to appear; as if one ſhould imagin that a ſhower of Rain breeds Snails, and not rather makes them creep forth, and be ſeen abroad. *Agemachus* ſtood up ſtifly for the received Opinion, and told us, We ſhould not disbelieve it, only becauſe 'twas ſtrange, for there are a thouſand other effects of Thunder and Lightning and a thouſand Omens deduc'd from them, whoſe cauſes 'tis very hard, if not impoſſible to diſcover; for this Laughat, this Proverbial Muſhroom doth not ſcape the Thunder becauſe it is ſo little, but becauſe it hath ſome Antiphathetical Qualities that preſerve it from blaſting; as likewiſe a Fig-tree, the ſkin of a Sea-Calf, (as they ſay) and of the *Hyæna*, with which Sailers cover the tops of their Maſts; and Husbandmen call and think Thunder Showers to be εὐκλδῆ, good to nouriſh; and indeed it is abſurd to wonder at theſe things, when we ſee the moſt incredible things imaginable in Thunder, viz. Flame riſing out of moiſt Vapours, and from ſoft Clouds ſuch aſtoniſhing Noiſes. This he continu'd, I prattle, exhorting you to enquire after the Cauſe, and that I ſhall accept as your Club for theſe Muſhrooms. Then I began, *Agemachus* himſelf helps us exceeding toward this Diſcovery, for nothing at the preſent ſeems more probable than that, together with the Thunder, oftentimes generative Waters fall, which receives that quality from the heat mixt with it, for the piercing pure parts of the Fire break away in Lightning, but the groſſer flatulent part being wrapt up in the Cloud, and altering, and being alter'd with it, warms, and by deſtroying ſome of the moiſture thickens it, ſo that 'tis made fit to enter the pores of Plants, and is eaſily aſſimilated to them; beſides, ſuch Rain gives thoſe things which it waters a peculiar

liar temperature, and difference of Juice. Thus Dew makes the Graſs ſweeter to the Sheep, and the Clouds from which a Rainbow is reflected, make thoſe Trees on which they fall fragrant; And our Prieſts diſtinguiſhing it by this, call the Wood of thoſe Trees ἐπισκέπτα, imagining that Ἶρις the Rainbow, ἐπισκέπτει hath a peculiar care of them. Now 'tis probable, that theſe Thunder and Lightning ſhowers with a great deal of Warmth and Spirit deſcending forcibly into the Caverns of the Earth, are roul'd round, and form ſuch knobs and tumours, as heats and noxious Humours do in our Bodies, which we call *Wens* or *Kernels*; for a Muſhroom is not like a Plant, neither is it produc'd without Rain, it hath no Root nor Sprouts, it depends on nothing, but is a Being by it ſelf, having its frame from the Earth a little chang'd and alter'd. If this Diſcourſe ſeems frivolous I aſſure you, that moſt which are made upon the effects of Thunder and Lightning, are ſo too; and upon that account, Men think them to be immediately directed by Heaven, and not depending on natural Cauſes. *Dorotheus* the *Rhetorician*, one of our Company, ſaid, You ſpeak right Sir, for not only the vulgar and illiterate, but even ſome of the *Philoſophers* have been of that Opinion. I remember here in this Town Thunder broke into a Houſe, and did a great many ſtrange things: It let the Wine out of a Veſſel, though the Earthen Veſſel remained whole, and falling upon a Man aſleep, neither hurt him, nor blaſted his Cloaths, but melted certain pieces of Braſs that he had in his pocket, defac'd them quite, and made them run into a Lump. Upon this he went to a *Philoſopher* a *Pythagorean*, that ſojourn'd in the Town, and askt the Reaſon; the *Philoſopher* directed him to ſome expiateing rites, and adviſ'd him to conſider ſeriouſly with himſelf, and go to Prayers. And I have been told, that Thunder falling upon a Sentinel at *Rome*, as he ſtood to Guard the Temple, burnt the latchet of his Shoe, and did no other harm, and ſeveral Silver Candle-ſticks lying in Wooden Boxes, the Silver was melted, while the Boxes lay untouch'd; Theſe Stories you may believe,

or not, as you pleaſe. But that which is moſt wonderful, and which every Body knows, is this, The Bodies of thoſe that are killed by Thunder never putrify; for many neither burn nor bury ſuch Bodies, but let them lye above ground with a Fence about them, ſo that every one may ſee they remain uncorrupted: Confuting by this *Euripede's* *Clymene*, who ſays thus of *Phaeton*,

My beſt Belov'd, but now he lyes
And putrifies in ſome dark Vale.

And I believe Brimſtone is call'd θεῖον, becauſe its ſmell is like that fiery offenſive ſcent which riſes from Bodies that are Thunder ſtrook; And I ſuppoſe, that becauſe of this ſcent, Dogs and Birds will not prey on ſuch Carcaſſes. Thus far have I gone, let him proceed, ſince he hath been applauded for his Diſcourſe of Muſhrooms, leſt the ſame Jeſt might be put upon us that was upon *Androcydes* the Painter, for when in his *Land-skip* of *Scylla*, he painted Fiſh the beſt, and moſt to the Life of any thing in the whole Draught, he was ſaid to uſe his Appetite more than his Art, for he naturally lov'd Fiſh. So ſome may ſay, that we *Philoſophize* about Muſhrooms, the cauſe of whoſe production is confeſſedly doubtful, for the pleaſure we take in eating them. Thus our Diſcourſe ſeeming to carry ſome Probability, and a Diſcovery of the Cauſe, and I putting in, and ſaying it was time now, as in a Comedy to raiſe the *Machines*, and throw Thunder, amidſt our Cups to Diſcourſe of Lightning; the Company agreed; but ſetting aſide all other *Topics*, only deſired me to proceed on this Head; *Why Men aſleep are never blaſted with Lightning?* And I, though I knew I ſhould get no great Credit by propoſing a Cauſe whoſe Reaſon was common to other things, ſaid thus: Lightning is wonderfully piercing and ſubtile, partly becauſe it riſes from a very pure ſubſtance, and partly becauſe by the ſwiftneſs of its motion it purges it ſelf, and throws off all groſs earthy Particles that are mixt with it. Nothing, ſays *Democritus*, is blaſted with Lightning that cannot reſiſt, and

ſtop the motion of the pure Flame: Thus the cloſe Bodies, as Braſs, Silver, and the like, which ſtop it, feel its force, and are melted, becauſe they reſiſt; whilſt rare thin Bodies, and ſuch as are full of Pores, are paſt thro', and not hurted, as Cloaths, or dry Wood; It blaſts green Wood or Graſs, the moiſture within them being ſeized, and kindled by the Flame. Now, if it is true, that Men aſleep are never kill'd by Lightning, from what we have propos'd, and not from any thing elſe, we muſt endeavour to draw the Cauſe. Now, the Bodies of thoſe that are awake are ſtiffer, and more apt to reſiſt, all the parts being full of Spirits, which as it were in a harp, diſtending and ſcrewing up the Organs of Senſe, makes the Body of the Animal firm, cloſe and compacted: But when Men are aſleep, the Organs are let down and the Body becomes rare, lax, looſe, and the Spirits failing, hath abundance of Pores, through which ſmall ſounds and ſmells do flow inſenſibly: For in that Caſe, there is nothing that can reſiſt, and by this reſiſtance receive any ſenſible impreſſion from any Objects that are preſented, much leſs from ſuch as are ſo ſubtle, and move as ſwiftly as Lightning. Things that are weak Nature ſhields from harm, fencing them about with ſome hard thick covering; but thoſe things that cannot be reſiſted do leſs harm to the Bodies that yield to, than to thoſe that oppoſe their force. Beſides, thoſe that are aſleep are not ſtartled at the Thunder, they have no conſternation upon them, which kills a great many that are no otherwiſe hurt, and we know that thouſands die with the very fear of being kill'd; Even Shepherds teach their Sheep to run together into a Fold when it Thunders, for whilſt they lie ſcatter'd they die with fear, and we ſee Thouſands fall, which have no marks of any ſtroak or fire about them, their Souls (as it ſeems) like Birds flying out of their Bodies at the fright. For many, as *Euripides* ſays,

A Clap hath kill'd, yet ne'er drew drop of blood.

For certainly the hearing is a Senſe that is ſooneſt, and moſt vigorouſly wrought upon, and the fear that

is cauſed by any aſtoniſhing noiſe raiſeth the greateſt commotion, and diſturbance in the Body, from all which Men aſleep, becauſe inſenſible, are ſecure: But thoſe that are awake are oftentimes kill'd with fear before they are toucht, and fear contracts and condenſes the Body, ſo that the ſtroak muſt be ſtrong, becauſe there is ſo conſiderable a reſiſtance.

QUEST. III. *Why Men uſually invites many Gueſts to a Wedding Supper?*

AT my Son *Atobulus*'s marriage *Soſſius Senecio* from *Cheronæa*, and a great many other noble perſons were preſent at the ſame Feaſt, which gave occaſion to this queſtion, (*Senecio* propos'd it) why to a Marriage Feaſt more Gueſts are uſually invited than to any other? Nay even thoſe Law-givers that chiefly oppos'd luxury and profuſeneſs, have particularly confin'd Marriage Feaſts to a ſet number: Indeed in my opinion, he continued, *Hecataus* the Abderite, one of the old Philoſophers, hath ſaid nothing to the purpoſe in this matter, when he tells us that thoſe that marry Wives invite a great many to the entertainment that many may ſee, and be witneſſes that they themſelves are free; and marry others of the ſame condition; for, on the contrary, the Comedians reflect on thoſe who revel at their Marriages, who make a great ado, and are pompous in their Feaſts as ſuch who will prove no very good Husbands, or well pleas'd at the preſent match; Thus, in *Menander*, one replies to a Bridegroom that had him beſet the Houſe with Diſhes

Your words are great, but what's this to your Bride.

But I ſhall proceed no farther, leſt I ſhould ſeem to find fault with thoſe reaſons others give, only becauſe I have none of my own to produce: Then I began, there is no ſuch evident, no ſuch publick notice given of any Feaſt, as there is of one at a Marriage; for when we Sacrifice to the Gods, when we take leave of, or receive a friend, a great many of our Acquaintance need not know it: But a Marriage diner is proclaim'd by the

loud ſound of the Wedding ſong, by the Torches and the Muſick, which as *Homer* expreſſeth it,

The Women ſtand before the Doors to ſee and hear.

And therefore when every body knows it, the perſons are aſham'd to omit the formality of an Invention, and therefore entertain their Friends and Kindred, and every one that they are any way acquainted with. This being generally approved; well, ſaid *Theon*, ſpeaking next, let it be ſo, for it looks like Truth: but let this be added if you pleaſe, that ſuch entertainments are not only φιλικῶς, friendly but alſo συγγενικῶς, Kindredly; the perſons beginning to have a new relation to another Family: But here is ſomething more conſiderable, and that is this; when by this Marriage two families joyn in one, the Man thinks it his Duty to be civil and obliging to the womans friends, and the womens friends think themſelves oblig'd to return the ſame to him and his, and upon this account the Company is doubled: And beſides, ſince moſt of the little Ceremonies belonging to the Wedding are perform'd by Women, 'tis neceſſary, that where they are, their Husbands ſhould be likewiſe entertain'd.

QUEST. IV. *Whether the Sea or Land afford better food?*

Alepſus in *Eubœa*, where the Baths are; a place by nature every way fitted for free and gentle pleaſures; and withal ſo beautified with ſtately Edifices and Dining Rooms, that one would take it for no other, than the common place of repaſt for all *Greece*. Here though the Earth and Air yield plenty of Creatures for the ſervice of Men, the Sea no leſs furniſheth the Table with variety of Diſhes, nouriſhing ſtore of delicious Fiſh in its deep and clear Waters: This place is eſpecially frequented in the Spring, for hither at this time of year abundance of people reſort, ſolacing themſelves in the mutual enjoyment of all thoſe pleaſures the place affords, and at ſpare hours paſs away the time in many uſeful and edifying diſcourſes. When *Caliſtratus* the *Sophiſt* liv'd here, 'twas a hard matter to dine at any place beſides his houſe;

for he was ſo extremely courteous and obliging, that no man whom he invited to Dinner could have the face to ſay him nay: One of his beſt humours was, to pick up all the pleaſant fellows he could meet with, and put them in the ſame Room. Sometimes he did as *Simon* one of the Ancients us'd to do, that is, ſatisfactorily treated men of all ſorts and faſhions. But for the moſt part he was of *Celeus*'s humour, who they ſay was the firſt man that founded the daily *Conventus Curioſus*, and call'd the place where they met, *Prytaneum*: Several times at theſe publick meetings divers agreeable diſcourſes were rais'd, and it fell out that once a very ſplendid treat adorn'd with all variety of dainties, gave occaſion for inquiries concerning food, whether the Land or Sea yielded better? Here when a great part of the company were highly commending the Land, as abounding with many, choice, nay an infinite variety of all ſorts of Creatures, *Polycrates* calling to *Symmachus*, ſaid to him, But you, Sir, being an Animal bred between two Seas, and brought up among ſo many which ſurround your Sacred *Nicopolis*, will not you ſtand up for *Neptune*? Yes, I will, reply'd *Symmachus*, and therefore command you to ſtand by me, who enjoy the moſt pleaſant part of all the *Achaic* Sea. Well, ſays *Polycrates* the beginning of my diſcourſe ſhall be grounded upon cuſtom; for as of a great number of Poets, we uſually give one, who far excels the reſt, the famous name of Poet; ſo though there be many ſorts of food; ὄψον yet cuſtom has ſo prevail'd, that the Fiſh alone or however above all the reſt, is call'd ὄψον food, becauſe 'tis more excellent than all others. For we do not call thoſe ὀψόφαγοι & φιλόψους gluttonous and great eaters, who love Beef, as *Hercules*, who after fleſh us'd to eat green Figs: Nor thoſe that love Figs, as *Plato*; nor laſtly, thoſe that are for Grapes, as *Arxeſilaus*; but thoſe who frequent the Fiſh-Market, and ſooneſt hear the Market-Bell. Thus when *Demoſthenes* had told *Philocrates*, that the Gold he got by treachery was ſpent upon Whores and Fiſh, he preſently upbraids him ἐπ' ὀψοφαγίᾳ, as a gluttonous and laſcivious fellow. And *Cteſiphon* ſaid pat enough, when a certain Glutton cry'd aloud in company that he ſhould

burſt

burſt aſunder; no by no means, let us be baits for your Fiſh; and his meaning do you think that made that Verſe,

You Capers gnaw, when you may Sturgeon eat.

And what, for God's ſake, do thoſe men mean, who inviting one another to ſumptuous Collations, uſually ſay, to day we will dine upon the ſhoar? Is it not that they ſuppoſe; what is certainly true, that a Dinner upon the ſhoar, is of all others moſt delicious? Not by reaſon of the Waves and Stones in that place (for who upon the Sea-coaſt would be content to feed upon a pulſe or a Caper?) but becauſe their Table is furniſhed with plenty of freſh Fiſh. Add to this, that Sea-food is dearer than any other. Wherefore *Cato* inveighing againſt the Luxury of the City, did not exceed the bounds of truth, when he ſaid, that at *Rome* a Fiſh was ſold for more than an Ox: for they ſell a ſmall pot of Fiſh for as much as a *Hecatomb* with all neceſſaries belonging to the Sacrifice: Beſides, as the Phyſitian is the beſt Judge of Phyſic, and the Muſitian of Song: So he is able to give the beſt account of the goodneſs of Meat, who is the greateſt lover of it. For I will not make *Pythagoras* and *Xenocrates* Arbitrators in this Caſe; but *Antagoras*, the Poet, and *Philoxenus* the Son of *Ergxis*, and *Androcydes* the Painter; of whom it was reported that when he drew a Landskip of *Scylla*, he drew Fiſh in a lively manner Swiming round her, becauſe he was a great lover of them. So *Antigonus* the King ſurprizing *Antagoras* the Poet in the habit of a Cook broiling *Congers* in his Tent, ſaid to him, does thou think, that *Homer* was dreſſing *Congers*, when he writ *Agamemnon*'s famous exploits? And he as ſmartly repliced, Do you think that *Agamemnon* did ſo many famous exploits, whilſt he was inquiring who dreſt *Congers* in the Camp? Theſe Arguments, ſays *Polycrates*, I have urg'd in behalf of Fiſhmongers, drawing them from teſtimony and cuſtom. But, ſays *Symmachus*, I will go more ſeriouſly to work, and more like a Logician. For if that may truly be ſaid to be food, which gives meat the beſt reliſh,

it will evidently follow that that is the beſt ſort of food, which gets Men the beſt ſtomach to their meat.

Therefore as thoſe Philoſophers, who were call'd *Elpiſtes*, from the *Greek* word (ἐλπὶς) ſignifying hope, which above all others they cry'd up, averr'd that there was nothing in the World, which concurr'd more to the preſervation of life, than hope, without whoſe gracious influence life would be a burden and altogether intolerable. In the like manner that of all other things may be ſaid to get us a ſtomach to our meat, without which all meat would be unpalatable and nauſeous. And among all thoſe things the Earth yields, we find no ſuch things as Salt which we can only have from the Sea. Firſt of all without Salt, there would be nothing eatable, which mix'd with flower leavens bread alſo. Hence it was that *Neptune* and *Ceres* had both the ſame Temple. Beſides, Salt is the moſt pleaſant of all other food. For thoſe Heroes who, like *Aſcetics*, us'd themſelves to a ſpare diet, baniſhing from their Tables all vain and ſuperfluous delicacies, to ſuch a degree that when they encamped at *Helleſpont*, they abſtain'd from Fiſh; yet for all this they could not eat fleſh without Salt; which is a ſufficient evidence that Salt of all other food is moſt deſirable. For as colours have need of light, ſo taſts of Salt, that they may affect the Senſe: unleſs you would have them very nauſeous, and unpleaſant: For as *Heraclitus* us'd to ſay, a Carcaſs is more abominable than dung. Now all fleſh is dead, and part of a liveleſs Carcaſs; but the virtue of Salt being added to it, like a Soul gives it a pleaſing reliſh and poinancy. Hence it comes to paſs that before meat men uſe to take ſharp things, and ſuch as have much Salt in them, for theſe beguile us into an appetite: And whoever has his Stomach ſharpn'd with theſe, ſets chearfully and freſhly upon all other ſorts of meat: but if he begin with any other kind of food, all on a ſudden his ſtomach grows dull and languid. And therefore ſalt doth not only make meat but drink palatable: For *Homers* Onion, which, he tells us, they were us'd to eat before they drink, was fitter for Seamen and Boatmen than Kings. Things moderately Salt by reaſon of

their

their Agreement with the mouth of the *Ventricle*, make all ſorts of Wine mild and palatable, and water it ſelf of a pleaſing taſte. Beſides, Salt creates none of thoſe troubles, which an Onion does, but digeſts all other kinds of meat, making them tender and fitter for concoction, ſo that at the ſame time it is Sawce to the palate, and Phyſic to the body. But all other Sea food beſides this pleaſantneſs, are alſo very innocent, for though they be fleſhly, yet they do not load the ſtomach as all other fleſh does, but are eaſily concocted and digeſted. This *Zeno* will avouch for me, and *Crato* too, who confine ſick perſons to a Fiſh diet, as of all others the lighteſt ſort of meat. And it ſtands with reaſon, that the Sea ſhould produce the moſt nouriſhing and wholſome food, ſeeing it yields us the moſt refin'd, and pureſt, and therefore moſt agreeable Air. You ſay right, ſays *Lamprias*, but let us think of ſome thing elſe to confirm what you have ſpoken. I remember, my old Grand-father was us'd to ſay in deriſion of the *Jews*, that they abſtained from moſt lawful fleſh; but we will ſay that that is moſt lawful meat which comes from the Sea. For we can claim no great right over Land Creatures, which are nouriſhed with the ſame Food, draw the ſame Air, waſh in, and drink the ſame Water that we do our ſelves; and when they are ſlaughtered, they make us aſhamed of what we have done, with their hideous cries; and then again by living amongſt us, they arrive at ſome degree of familiarity and intimacy with us. But Sea Creatures are altogether ſtrangers to us, and are born and brought up as 'twere in another world; neither does their voice look, or any ſervice they have done us, plead for their Life: For thoſe kind of Creatures are of no uſe at all to us: Nor is there any neceſſity that we ſhould love them. But that place which we inhabit is Hell to them, for as ſoon as ever they enter upon it they die.

QUEST. V. *Whether the* Jews *abſtained from Swines fleſh; becauſe they worſhipped that Creature, or becauſe they had an antipathy againſt it?*

AFter theſe things were ſpoken, and ſome in the Company were minded to ſay ſomething in defence of the contrary opinion; *Caliſtratus* interrupted their diſcourſe, and ſaid, Sirs, *What do you think of that which was ſpoken againſt the* Jews, *that they abſtain from the moſt lawful Fleſh?* Very well ſaid, quoth *Polycrates*, for that is a thing I very much queſtion, whether it was that the *Jews* abſtained from Swines Fleſh, becauſe they Conferr'd Divine Honour upon that Creature, or becauſe they had a Natural Averſion to it; for whatever we find in their own Writings, ſeems to be altogether Fabulous; except they have ſome more ſolid reaſons which they have no mind to diſcover. Hence it is, Says *Caliſtratus*, that I am of an opinion, that this nation has that Creature in ſome Veneration; and though it be granted, that the Hog is an ugly and filthy Creature, yet it is not quite ſo vile nor naturally ſtupid as a Beetle, Griffon, Crocodile or Cat, moſt of which are worſhipped as the moſt ſacred things by ſome Prieſts amongſt the *Ægyptians*: But the reaſon why the Hog is had in ſo much Honour and Veneration amongſt them is, becauſe as the report goes, that Creature breaking up the Earth with it's ſnout, ſhow'd the way to Tillage, and taught them how to uſe the Plow-ſhare, which inſtrument for that very reaſon, as ſome ſay, was call'd ὗς from ὑς a Sow. Now the *Egyptians* inhabiting a Country Situated low, and whoſe Soil is naturally Soft, have no need of the Plow; but after the River *Nile* hath retired from the grounds it overflowed, they preſently let in all their Hogs into the fields, and they with their feet and ſnouts break up the Earth, and cover'd the ſown Seed. Nor ought this to ſeem ſtrange to any one that there are in the World, who abſtain from Swines Fleſh upon ſuch an account as this; when it is evident that among Barbarous Nations, there are other Animals had in greater honour

and

and veneration for leſſer reaſons, if not altogether ridiculous. For the Field Mouſe only for it's blindneſs was worſhipp'd as a God among the *Egyptians*; becauſe they were of an opinion that Darkneſs was before Light, and that the latter had it's Birth from Mice about the fifth Generation at the Moon; and moreover that the Liver of this Creature diminiſhes in the Wane of the Moon: But they conſecrate the Lion to the Sun, becauſe the Lioneſs of all other four-footed, paw'd Creatures bring forth their Young with their Eye-ſight, becauſe they fall aſleep in a moment, and when they are aſleep their Eyes ſparkle. Beſides, they place gaping Lions Heads for the ſpouts of their Fountains, becauſe *Nilus* overflows the *Egyptian* Fields when the Sign is *Leo*: They give it out that their *Bird Ibis*, as ſoon as hatched weighs two *Drachms*, which are of the ſame weight with the Heart of a new born Infant; and that its Legs being ſpread with the Bill make an exact *Æquialter* Triangle. And yet who can find fault with the *Egyptians* for theſe trifles, when it's left upon record that the *Pythagoreans* worſhipped a white Cock, and of Sea-Creatures abſtained eſpecially from the Mullet and Urtrick. The *Magicians*, that deſcended from *Zoroaſter* ador'd the Land Hedg-hog above other Creatures, but had a deadly ſpite againſt Water Rats, and thought that man was dear in the eyes of the Gods, who deſtroy'd moſt of them. But I ſhould think that if the *Jews* had ſuch an antipathy againſt an Hog, they would kill it as the *Magicians* do Mice; when on the contrary they are, by their Religion as much prohibited to kill as to eat it. And perhaps there may be ſome reaſon given for this; for as the Aſs is worſhipped by them as the firſt diſcoverer of Fountains, ſo perhaps the Hog may be had in like Veneration, which firſt taught them to Sowe and Plow: Nay, ſome ſay, that the Jews alſo abſtain from eating of Hares, as abominable and unclean Creatures, they have reaſon for that ſaid *Lamprias*, becauſe a Hare is ſo like an Aſs which they worſhip, for in its Colour, Ears and the ſparkling of its Eyes, 'tis ſo like an Aſs, that I do not know any little Creature that repreſents a great

one ſo much as a Hare doth an Aſs; except in this likewiſe imitating the *Egyptians*, they ſuppoſe that there is ſomething of Divinity in the ſwiftneſs of this Creature, as alſo in its quickneſs of Senſe, for the Eyes of Hares are ſo unwearied that they ſleep with them open. Beſides they ſeem to excel all other Creatures in quickneſs of Hearing; whence it was that the *Egyptians* painted the Hare amongſt their other Sacred *Hieroglyphics*, as an Emblem of Hearing: But the *Jews* do hate Swines Fleſh, becauſe all the *Barbarians* are naturally fearful of a Scab and Leproſie, which they preſume come by eating ſuch kind of Fleſh. For we may obſerve that all Piggs under the belly are overſpread with a Leproſie and Scab; which may be ſuppoſed to proceed from an ill diſpoſition of Body and Corruption within, which breaks out through the skin: Beſides, Swines feeding is commonly ſo naſty and filthy, that it muſt of neceſſity cauſe corruptions and vitious humours: For ſetting aſide thoſe Creatures that are bred from, and live upon, Dung, there is no other Creature takes ſo much delight to wallow in the Mire, and in other unclean and ſtinking places. Hogs Eyes are ſaid to be ſo flattened and fix'd upon the ground, that they ſee nothing above them, nor ever look up to the Skie, except when forced upon their back againſt nature, they turn their Eyes to the Sun; and therefore this Creature at other times moſt clamorous, when laid upon his back, is ſtill, as aſtoniſh'd at the unuſual ſight of the Heavens, while the greatneſs of the fear he is in (as it is ſuppos'd) is the cauſe of his ſilence. And if it be lawful to intermix our diſcourſe with fables, 'tis ſaid that *Adonis* was ſlain by a Boar: Now *Adonis* is ſuppos'd to be the ſame with *Bacchus*; and there are a great many rites in both their Sacrifices, which confirm this opinion. Others will have *Adonis* to be *Bacchus Paramour*; and *Phanocles* an amorous Love Poet writes thus,

Bacchus on Hills the fair Adonis *ſaw,*
And raviſh'd him, and reapt a wondrous joy.

Here

Here *Symmachus* greatly wondring at what was ſpoken, ſays, what *Lamprias*, will you have our Tutelar God called *Evius*, the inciter of Women, famous for the honours he has conferred upon him by mad men, to be inſcrib'd and inroll'd in the Myſteries of the *Jews?* Or is there any ſolid reaſon can be given to prove *Adonis* to be the ſame with *Bacchus*? Here *Mæragenes* interpoſing, ſaid, Do not be ſo fierce upon him, for I who am an *Athenian* anſwer you, and tell you in ſhort, that theſe two are the very ſame: And no man is able or fit to bring the confirmation of this Truth, but thoſe Prieſts amongſt us, who are initiated and skilled in the Terrennial, παντελεια or perfect worſhip of the Gods. But what no Religion forbids to ſpeak of among Friends, eſpecially o're Wine the gift of *Bacchus*, I am ready at the command of theſe Gentlemen to diſcloſe. When all the Company requeſted and earneſtly begg'd it of him; Firſt of all, ſays he, the time and manner of the greateſt and moſt holy Solemnity of the *Jews*, is exactly agreeable to the holy Rites of *Bacchus*; for that which they call the Feaſt they celebrate in the midſt of the Vintage, furniſhing their Tables with all ſorts of Fruits, while they ſit under Tabernacles made of Vines and Ivy, and the day which immediately goes before the Feaſt, they call the day of Tabernacles. Within a few days after they Celebrate another Feaſt, not darkly but openly, dedicated to *Bacchus*, for they have a Feaſt amongſt them called *Cratephora*, from carrying Palm-trees, and *Thyrſophoia*, when they enter into the Temple carrying *Thyrſi*. What they do within, I know not: But 'tis very probable that they perform the Rites of *Bacchus*, firſt they have little Trumpets, ſuch as the *Grecians* us'd to have at their *Bacchanalia* to call upon their Gods withal: Others go before them playing upon Harps, which they call *Levites*, whether ſo Named from *Luſius* or *Evius*, either word agrees with *Bacchus*: And I ſuppoſe that their Sabbaths have ſome relation to *Bacchus*, for the *Sabbi* and *Bacchi* are the very ſame, and they make uſe of that word at the Celebration of *Bacchus*'s *Orgia*; and this may be made appear out of *Demoſthenes* and

Menander; nor can any one alledg that this was cuſtomarily out of a principle of Religion, which the *Bacchi* were poſſeſſed of, for theſe Authors witneſs the contrary, telling us, that thoſe that kept the Sabbath us'd to invite one another to drink till they were drunk: Or if they chanced to be hindred by ſome more weighty buſineſs, 'twas the faſhion at leaſt to taſte the Wine. Some perhaps may ſurmiſe that theſe are meer conjectures. But there are other Arguments will clearly evince the truth of what I aſſert: The firſt may be drawn from their High-Prieſt, who on Holy-days enters the Temple with his Mitre on, arrayed in a skin of a *Hina, embroider'd with Gold*, wearing Pontofles, and a Coat hanging down to his Ancles, beſides he has a great many little Bells hanging at his Garment, as the faſhion is amongſt us, which make a noiſe as he walks the Streets, in their Sacrifices they make uſe of other Muſical Inſtruments which they call their Gods brazen nurſes, and in their early autumnal Feaſts they carry the *Thyrſus* and *Timbrels*, which can repreſent no other God beſides *Bacchus*. Moreover they are forbidden the uſe of Honey in their Sacrifices, becauſe they ſuppoſed that a mixture of Honey corrupts and deads the Wine. And this was the way of Sacrificing in former days. Thus the Antients were wont to make themſelves drunk, before the Vine was known; and this day barbarous people who want Wine drink Metheglin, allaying the ſweetneſs of the Honey by bitter Roots, much of the taſte of our Wine. The Greeks offered to their Gods theſe Νηφάλια as they called them, or μελισπονδία, Honey-offerings; becauſe that Honey was of a nature quite contrary to Wine. But this is no inconſiderable argument that *Bacchus* was worſhipped by the *Jews*, In that amongſt other kinds of puniſhment, that was moſt remarkably odious, by which Malefactors were forbid the uſe of Wine for ſo long a time as the Judge was pleaſed to preſcribe.

Deſunt reliqua hujus Lib

PLUTARCH's

PLUTARCH's SYMPOSIACS.

The Fifth Book.

Done into Engliſh *by* T. C.

WHat is your Opinion at preſent, *Soſſius Senecio*, of the Pleaſures of Mind and Body, is not evident to me:

Becauſe us two a thouſand things divide,
Vaſt ſhady Hills, and the rough Oceans tide.

But formerly I am ſure you did not lean to, nor like their Opinion, who will not allow the Soul to have any proper agreeable Pleaſure, which without reſpect to the Body ſhe deſires for her ſelf; but define that ſhe lives as a Form aſſiſtant to the Body, is directed by the Paſſions of it, and as that is affected is either pleas'd or grieves, or like a Looking-glaſs, only receives the Images of thoſe ſenſible Impreſſions made upon the Body. This ſordid and debaſing Opinion is a thouſand other ways confuted, and at a Feaſt the gentile well-bred Men after Supper, fall upon ſome *Topic* or another as ſecond Courſe, and cheer one another by their pleaſant Talk. Now the Body hath very little or no ſhare in this, which evidently proves, that this is a particular Banquet for the Soul, and that thoſe Pleaſures are peculiar to her, and different from thoſe which paſs to her through, and are vitiated by the Body. Now, as Nurſes when they feed Children, taſte a little of their Pap, but when they are ſatisfied, leave crying, and go to ſleep, then being at their own diſpoſal take ſuch Meat and Drink as is agreeable to their own Bodies. Thus the Soul partakes of the Pleaſures that ariſe from eating

eating and drinking, like a Nurſe, being ſubſervient to the Appetites of the Body, kindly yielding to its neceſſities and wants, and calming its deſires: But when that is ſatisfied and at reſt, then being free from her buſineſs, and ſervile Employment, ſhe ſeeks her own proper Pleaſures, Revels on Diſcourſe, Problems, Stories, curious Queſtions, or ſubtle Reſolutions. Nay, what ſhall a Man ſay, when he ſees the dull unlearned Fellows after Supper, minding ſuch Pleaſures as have not the leaſt Relation to the Body? They tell Tales, propoſe Riddles, or ſet one another a gueſſing at Names compriz'd and hid under ſuch and ſuch Numbers. Thus *Mimicks*, *Drolls*, *Menander* and his *Actors*, were admitted into Banquets, not becauſe they can free the Eye from any pain, or raiſe any tickling motion in the Fleſh: But becauſe the Soul being naturally *Philoſophical*, and a Lover of Inſtruction, covets its own proper Pleaſure and Satisfaction, when it is free from the trouble of Looking after the Body.

QUEST. I.

Why take we delight in hearing thoſe that repreſent the Paſſions of Men angry, or ſorrowful, and yet cannot without concern behold thoſe that are really ſo affected.

OF this we diſcours'd in your Company at *Athens*, when *Strato* the *Comedian* (for he was a Man of great credit) flouriſh'd: For being entertained at Supper by *Borthus* the *Epicurean*, with a great many more of the Sect, as it uſually happens when learned and inquiſitive Men meet together, the remembrance of the Comedy led us to this inquiry; why we are diſturb'd at the real Voices of Men, either angry, penſive or afraid, and yet are delighted to hear others repreſent them, and imitate their Geſtures, Speeches and Exclamations? Every one in the Company gave almoſt the ſame reaſon; for they ſaid, He that only repreſents, excels him that really feels, in as much as he doth not ſuffer the Misfortunes, which we knowing are pleas'd and delighted on that account. But I, tho' 'twas not properly my Talent,

ſaid,

ſaid, That we being by nature rational, and Lovers of Ingenuity, are delighted with, and admire every thing that is artificially and ingeniouſly contriv'd: For as a Bee naturally loving ſweet things, ſeeks after and flies to any thing that hath any mixture of Honey in it; ſo Man naturally loving Ingenuity and Elegancy, is very much inclined to be pleas'd with, and highly approves every word or action that is ſeaſon'd with Wit and Judgment. Thus if any one offers a Child a piece of Bread, and at the ſame time a little Dog or Ox made in paſte, we ſhall ſee the Boy run eagerly to the latter: So likewiſe if any one offers him Silver in the Lump, and another a Beaſt or a Cup of the ſame Metal, he will rather chuſe that in which he ſees a mixture of Art and Reaſon: Upon the ſame account it is that they are much in love with Riddles, and ſuch Fooleries as are difficult and intricate; for whatever is curious and ſubtle, doth attract and allure Men, as antecedently to all Inſtruction agreeable and proper to it. And therefore becauſe he that is really affected with Grief or Anger, preſents us with nothing but the common bare paſſion; but in the imitation, ſome dexterity and perſwaſiveneſs appears, we are naturally inclined to be diſturb'd at the former, whilſt the latter delights us. 'Tis unpleaſant to ſee a ſick Man, or one at his laſt gaſp; yet with content we can look upon the Picture of *Philoctetes*, or the Statue of *Jocaſta*, in whoſe Face 'tis commonly ſaid, that the Work-man mixt Silver, ſo that the Braſs might have ſome appearance, though but a weak Colour of that Metal. And this, ſaid I, the *Cyrenaiques* may uſe as a ſtrong Argument againſt you *Epicureans*, that all the Senſe of pleaſure which ariſes from the working of any Object on the Ear or Eye, is not in thoſe Organs but in the Intellect it ſelf. Thus the continual Cackling of a Hen, or Cawing of a Crow is very ungrateful and diſturbing; yet he that imitates theſe noiſes well, pleaſes the Hearers. Thus to behold a Conſumptive Man is no delightful Spectacle; Yet with pleaſure we can view the Pictures and Statues of ſuch Perſons, becauſe the very imitating hath ſomething in it grate-

culties: For upon what other account, for God's ſake, from what external Impreſſion upon our Organ, ſhould Men be moved to admire *Parmeno*'s Sow ſo much as to paſs it into a Proverb? Yet 'tis reported, that *Parmeno* being very famous for imitating the grunting of a Pig, ſome endeavoured to rival and out-do him: And when the hearers being prejudiced, cried out, *Very Well indeed, but nothing comparable to* Parmeno's *Sow*; one took a Pig under his Arm, and came upon the Stage, and when, tho' they heard the very Pig, they ſtill continued, *This is nothing comparable to* Parmeno's *Sow*, he threw his Pig amongſt them, to ſhew that they judg'd according to Opinion and not Truth. And hence 'tis very evident, that like motions of the Senſe do not always raiſe like affections in the mind, when there is not an Opinion, that the thing done was not neatly and ingeniouſly perform'd.

QUEST. II.

That the Prize for Poets at the Games was ancient?

AT the Solemnity of the *Pythian Games*, there was a Conſult about taking away all ſuch Sports as had lately crept in, and were not of ancient Inſtitution. For after they had taken in to the three ancient, which were as old as the Solemnity it ſelf, *viz.* the *Pythian Piper*, the *Harper* and the Singer to the *Harp*, the *Tragedian*; as if a large Gate were opened, they could not keep out an infinite Crowd of Plays, and Muſical Entertainments of all ſorts that ruſhed in after him; which indeed made no unpleaſant variety, and encreas'd the Company, but yet impaired the gravity and neatneſs of the Solemnity; beſides, it muſt create a great deal of trouble to the *Umpires*, and conſiderable diſſatisfaction to very many, ſince but few could obtain the prize. It was chiefly agreed upon, that the *Orators* and *Poets* ſhould be remov'd, and this made this determination did not proceed from any hatred to Learning, but forasmuch as ſuch Contenders are the moſt noted and worthieſt Men of all, therefore they reverenc'd them, and were troubled, that when they muſt judge every one

one very deſerving, they could not beſtow the prize equally upon all. I being preſent at this Conſult, diſſwaded them that were for removing things from their preſent ſettled Order, and thought this variety as unſuitable to the Solemnity, as many Strings and many Notes to an Inſtrument. And when at Supper, *Petreus* the *Preſident* and *Director* of the Sports entertaining us, the ſame Subject was diſcourſed on, I defended Muſick, and maintained that Poetry was no upſtart Intruder, but that 'twas time out of mind admitted into the ſacred Games, and Crowns given to the beſt Performer. Some ſtrait imagined, that I intended to produce ſome old muſty Stories, *viz.* The Funeral Solemnities of *Oelycus* the *Theſſalian*, or of *Amphidamas* the *Chalirdean*, in which they ſay, *Homer* and *Heſiod* contended for the prize. But paſſing by theſe Inſtances as the common *Theme* of every *Grammarian*, as likewiſe their *Criticiſms*, who in the Deſcription of *Patroclus* his *Obſequies* in *Homer*, read ἐήμονας, and not ἤμονας, as if *Achilles* had propoſed a prize for the beſt Speaker. Omitting all theſe, I ſaid, That *Acaſtus* at his Father *Pelia*'s Funeral, ſet a prize for contending Poets, *Sybylla* wan it. At this a great many demanding ſome Authority for this unlikely and incredible Relation, I happily recollecting my ſelf, produced *Aceſander*, who in his Deſcription of *Africa* hath this Relation; but I muſt confeſs this is no common Book. But *Polemos*, the *Athenians Commentarie*, of the *Treaſures* of the *City Delphos*, I ſuppoſe moſt of you have diligently peruſed, he being a very learned Man, and diligent in the *Greek Antiquities*; in him you ſhall find that in the *Scicyonian Treaſure* there was a Golden Book dedicated to the God, with this Inſcription; Ariſtomache, *the Poetreſs of* Erythræa, *Dedicated this after ſhe had got the Prize at the* Iſthmian Games. Nor is there any reaſon, I continued, why we ſhould admire, and have ſuch a Reverence for the *Olympic Games*, as if, like Fate, they were unalterable, and never admitted any change ſince the firſt Inſtitution; for the *Pythian*, 'tis true, hath had three or four Muſical Prizes added: But all the Exerciſes of the Body were for the moſt part the ſame from the

beginning; but in the *Olympian*, all beſide Racing are late additions. They inſtituted ſome, and aboliſhed them again, ſuch were the Κέλητι and Ἅρμασι, Races of Mules either Rod or in a Chariot, as likewiſe the Crown appointed for Boys that play'd the five Prizes: And in ſhort, a thouſand things in thoſe Games are meer Novelties. Beſide, at *Piza* they had a ſingle Combat, where he that yielded or was overcome, was kill'd upon the place. But pray for the future require no Authors for my Stories, leſt amidſt my Cups I ſhould not mind that Name, and ſo appear ridiculous.

QUEST. III.

Why was the Pine *counted ſacred to* Neptune *and* Bacchus? *And why at firſt the Conquerour in the* Iſthmian Games, *was Crowned with a Garland of* Pine, *afterwards with* Parſley, *and now again with* Pine?

THis Queſtion was ſtarted, *Why the* Iſthmian Garland *was made of* Pine? (we were then at Supper in the *Corinth*, in the time of the *Iſthmian Games*, with *Lucamas* the *Chief Prieſt*) *Praxiteles* the *Commentator*, brought this Fable for a reaſon; 'Tis ſaid, that the Body of *Melicerta* was found fixt to a *Pine-Tree* by the *Sea*; and not far from *Megara*, there is a place call'd, Καλὸς δρόμος, the Race of a fair Lady through which the *Megarians* ſay, That *Juno*, with her Son *Melicerta* in her Arms ran to the Sea, and that 'twas commonly ſaid, that the *Pine-Tree Garland* peculiarly belongs to *Neptune*; But *Lucanius* adding, That 'tis Sacred to *Bacchus* too, but yet for all that, it might alſo be appropriated to the Honour of *Melicerta*. This began to be the Queſtion, Why the Ancients dedicated the *Pine* to *Neptune* and *Bacchus*. As for my part, it did not ſeem incongruous to me, for both the Gods ſeem to preſide over the moiſt and generative Principle; and all the *Greeks* almoſt Sacrifice to *Neptune* φυταλμίῳ, the Nouriſher of Plants, and to *Bacchus* δενδρίτῃ, the Preſerver of Trees. Beſide, it may be ſaid, that the *Pine* peculiarly agrees to *Neptune*, not as *Apollodorus* thinks, becauſe it grows by the Sea-ſide.

or loves a bleak place (for ſome give this Reaſon) but becauſe 'tis uſed in building Ships; for that together with the like Trees, as Fir and Cypreſs, afford the beſt and the lighteſt Timber, and likewiſe Pitch and Roſin, without which the compacted Planks would be altogether unſerviceable at Sea. To *Bacchus* they dedicate the *Pine*, becauſe it ſweetens Wine, for amongſt *Pines* they ſay the ſweeteſt and moſt delicious Grapes grow. The cauſe of this, *Theophraſtus* thinks to be the heat of the Soil; for *Pines* grow moſt in Chalky Grounds: Now Chalk is hot, and therefore muſt very much conduce to the Concoction of the Wine, as a chalkly Spring affords the lighteſt and ſweeteſt Water; and if mixt with Corn, by its heat it makes the Grains ſwell, and conſiderably encreaſes the heap: Beſides, 'tis probable, that the Vine it ſelf is better'd by the *Pine*, for that contains ſeveral things which are good to preſerve Wine. All cover the inſides of their Wine Casks with Roſin, and many mix it with Wine, as the *Eubœans* in *Greece*, and in *Italy* thoſe that live about the River *Po*: From the parts of *France* about *Vienna*, there is a certain Pitcht-wine brought, which the *Romans* value very much; for ſuch things mixt with it, do not only give it a good Flavour, but makes the Wine generous, taking away by their gentle heat all the crude, watry and undigeſted Particles: When I had ſaid thus much, a Rhetorician in the Company, a Man well read in all ſorts of Polite Learning, cried out, Good Gods! Was it not t'other Day that the *Iſthmian* Garland began to be made of *Pine?* And was not the Crown anciently of twin'd *Parſley?* I am ſure in a certain Comedy a covetous Man is brought in ſpeaking thus,

The Iſthmian *Garland I will ſell as cheap*
As common wreaths of Parſley may be ſold.

And *Timeus* the Hiſtorian ſays, that when the *Corinthians* were marching to fight the *Carthaginians* in the Defence of *Sicily*, ſome Perſons carrying *Parſley* met them, and when ſeveral look't upon this as a bad Omen, becauſe *Parſley* is accounted unlucky, and thoſe that are dange-

rouſly ſick, we uſually ſay are in need of *Parſly*: *Timoleon* incouraged them, by putting them in mind of the *Iſthmian* Parſly Garlands with which the *Corinthians* uſed to Crown the Conquerors, and beſides the Admiral Ship of *Antigonus* his Navy having by chance ſome *Parſly* growing on its Poop, was call'd *Iſthmia*: Beſides a certain obſcure Epigram upon an Earthen Veſſel ſtopt with *Parſly* intimates the ſame thing: It runs thus,

The Grecian *Earth now hardened by the Flame,*
Holds in its hollow Belly Bacchus *Blood,*
And hath its mouth with Iſthmian *Branches ſtopt*

Sure, he continued, they never read theſe Authors, who cry up the *Pine* as anciently wreath'd in the *Iſthmian* Garlands, and would not have it ſome upſtart Intruder: The young Men yielding preſently to him, as being a Man of various Reading, and very Learned: But *Lucanius*, with a ſmile looking upon me, cried out, Good God! Here's a deal of Learning: But others have taken advantage of our Ignorance and Unacquaintedneſs with ſuch Matters, and on the contrary perſwaded us that the *Pine* was the firſt Garland, and that afterwards in Honour of *Hercules* the *Parſly* was received from the *Nemæan* Games, which in a little time prevailing thruſt out the *Pine*, as if it was its right to be the Wreath, but a little while after the *Pine* recovered its ancient Honour, and now flouriſhes in its Glory: I was ſatisfied, and upon conſideration found that I had met with, and remembred a great many Authorities for it: Thus *Euphorion* ſpeaking of *Melicerta*, writes,

They mourn'd the Youth, and him on Pine *boughs laid*
Of which the Iſthmian *Victors Crowns are made.*
Fate had not yet ſeized beauteous Mneme's *Son*
By ſmooth Eſopus; *ſince whoſe fall the Crown*
Of Parſly *Wreath'd did grace the Victor's brow.*

And *Callimachus* is plainer, and more expreſs; when he makes *Hercules* ſpeak thus of *Parſly*,

Though low and creeping, yet at Iſthmian *Games*
To Neptune's *Glory this ſhall be the Crown,*

The Pine ſhall be diſuſed, which heretofore
In Ilis *Plains ſucceſsful Victors wore.*

And beſide, if I am not miſtaken, in *Proclos* his Hiſtory of the *Iſtmean* Games, I met with this paſſage; at firſt a *Pine* Garland crowned the Conqueror, but when this Game began to be reckoned amongſt the Sacred, then from the *Nemæan* Solemnity the *Parſly* Chaplet was receiv'd: And this *Procles* was one of *Zenocrates*'s Fellow Students in the *Academy*.

QUEST. IV. *Concerning that Expreſſion in* Homer, Ζωρότερον δὲ κέρασσε.

SOme at the Table were of Opinion, That *Achilles* talkt Nonſenſe when he bad *Patroclus* ζωρότερον ἄγχειν, and ſubjoined this Reaſon,

For now I entertain my deareſt Friends,

But *Nicoratus* a *Macedonian*, my particular Acquaintance, maintained, that Ζωρὸν did not ſignifie ἀκρατον, pure, but θερμον, hot Wine; as if 'twere derived ἀπὸ τῆς ζωῆς, καὶ τῆς ζέσεως, and 'twas requiſite at the coming of his Friends to temper a freſh Bowl, as every one of us in his Offering at the Altar, pours out freſh Wine. But *Socicles* the Poet remembring a ſaying of *Empedocles*, that in the great Univerſal Change, thoſe things which before were ἀκρατα, unmixt, ſhould then be Ζωρότερα, affirm'd that Ζωρὸν there ſignified Εὔκρατον, well tempered, and that *Achilles* might with a great deal of reaſon bid *Patroclus* provide well temper'd Wine for the Entertainment of his Friends, and 'twas not abſurd to uſe Ζωρότερον for Ζωρὸν, no more than Λιγύτερον for Λιγὺ or Πολύτερον for Πολύ, for the compariters are uſually put for the Poſitives. My Friend *Antipater* ſaid, That Years were anciently called ὦρα, and that the Particle ξὰ in compoſition ſignified greatneſs, and therefore old Wine that had been kept for many years was called by *Achilles* ζωρὸν: I put them in mind that ſome imagin that θερμὸν hot, is ſignified by Ζωρότερον hotter, τάχιον faſter;

as when we bid our Servants θερμότερον ἄπτεσθαι τῆς διακονίας to work faſter: But I muſt confeſs your diſpute is frivolous ſince 'tis rais'd upon this ſuppoſition, that if ζωρότερον ſignifies καθαρώτερον more pure Wine, *Achilles* his Command would be abſurd, as *Zoilus* of *Amphipolis* imagined; for firſt he did not conſider that *Achilles* ſaw *Phœnix* and *Ulyſſes* to be old Men, who are not pleaſed with diluted Wine, and upon that account forbad any mixture: Beſides he having been *Chiron*'s Scholar, and from him learned the Rules of Diet, conſidered that weaker and more diluted Liquors were fitteſt for thoſe Bodies that lay at Eaſe, and were not employed in their cuſtomary Exerciſe or Labour. Thus with the other Provender he gave his Horſes *Smallach*; and this upon very good reaſon, for Horſes that lie ſtill, grow ſore in their Feet, and *Smallach* is the beſt Remedy in the World againſt that: And you will not find *Smallach*, or any thing of the ſame nature given to any other Horſes in the whole Iliad: Thus *Achilles* provided ſuitable Provender for his Horſes, and uſed the lighteſt Diet himſelf, as the fitteſt and moſt wholeſome, whilſt he lay, idle and at eaſe. But thoſe that had been wearied all day in Fight, he did not think convenient to treat like thoſe that had lain at eaſe, but commanded more pure and ſtronger Wine to be prepared. Beſides *Achilles* doth not appear to be naturally addicted to drinking, but he was of a haughty inexorable Temper,

No pleaſant humour, no ſoft mind he bore,
But was all fire and rage:

And in another place very plainly *Homer* ſays,

He knew a thouſand ſleepleſs Nights.

Now little Sleep cannot content thoſe that drink ſtrong Liquors, and in his railing at *Agamemnon*, the firſt ill Name he gives him is Drunkard, propoſing his great drinking as the chiefeſt of his Faults: And for theſe Reaſons it is likely that when they came, he thought his uſual mixture too weak, and not convenient for them.

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QUEST. V. *Concerning thoſe that invite many to a Supper.*

AT my return from *Alexandria* all my Friends by turns treated me, inviting all ſuch too as was any way acquainted, ſo that our Meetings were uſually tumultuous, and ſuddenly diſſolved; which Diſorders gave occaſion to diſcourſes concerning the inconveniences that attend ſuch crowded Entertainments. But when *Oneſicratus* the Phyſician, in his turn, invited only the moſt familiar Acquaintance, and Men of the moſt agreeable Temper, I thought that what *Plato* ſays concerning the encreaſe, of Cities might be applied to Entertainments; for there is a certain number which an Entertainment may receive, and ſtill be an Entertainment, but if it exceeds that, ſo that by reaſon of the number there cannot be a mutual Converſation amongſt all, if they cannot know nor partake of the ſame Jollity, it ceaſeth to be ſuch: For not as in a Camp, ſhould we need Meſſengers there, or *Celeuſtai* as in a Gally; but we our ſelves ſhould immediately converſe with one another: As in a Dance, ſo in an Entertainment, the laſt Man ſhould be plac'd within hearing of the firſt. As I was ſpeaking my Grandfather *Lamprias* cried out, Then it ſeems there is need of Temperance not only in our Feaſts, but alſo in our Invitations: For methinks there is even an exceſs in Kindneſs, when we paſs by none of our Friends, but draw them all in, as to ſee a Sight or hear a Play: And I think 'tis not ſo great a diſgrace for the Entertainer not to have Bread or Wine enough for his Gueſts, as not to have room enough: With which he ought always to be provided, not only for invited Gueſts but Strangers, and chance Viſitants. For ſuppoſe he hath not Wine and Bread enough, it may be imputed either to the careleſſneſs or diſhoneſty of his Servants; but the want of Room muſt be imputed to the Imprudence of the Inviter. *Heſiod* is very much admired for beginning thus,

A vaſt Chaos firſt was made,

for 'was neceſſary that there ſhould be firſt a Place and Room provided for the beings that were afterward to be produced; and not as my Son yeſterday made an Entertainment ſuitable to *Anaxagoras*'s Opinion,

All Beings then together lay.

But ſuppoſe a Man hath Room and Proviſion enough, yet Company it ſelf is to be avoided for its own ſake, as hindring all Familiarity and Converſation; and 'tis more tolerable to let the Company have no Wine, than 'tis to exclude all Converſe from a Feaſt: And therefore *Theophraſtus* jocularly called the Barber's Shops Feaſts without Wine, becauſe thoſe that ſit there uſually prattle and diſcourſe: But thoſe that invite a Crowd at once, deprive all of free Communication of Diſcourſe, or rather make them divide into Cabals, ſo that two or three privately talk together, and neither know nor look on thoſe that ſit, as 'twere half a Mile diſtant,

Some took this way to valiant Ajax *Tent,*
And ſome the other to Achilles *went.*

And therefore ſome rich Men are fooliſhly profuſe, who build Rooms big enough for thirty Tables or more at once; for ſuch a preparation certainly is for unſociable and unfriendly Entertainments, and ſuch as are fit for a *Pancyriarch*, rather than a *Sympoſiarch*, to preſide over. But this may be pardoned in thoſe, for Wealth would not be Wealth, it would be really blind and impriſoned unleſs it had Witneſſes; as Tragedies, Spectators: Let us entertain few and often, and make that a remedy againſt having a Crowd at once: For thoſe that invite but ſeldom are forced to have all their Friends and all that upon any account they are acquainted with together: But thoſe that invite frequently, and but three or four, render their Entertainment like little Barks, light and nimble: Beſides, the very reaſon, why we ſhould have many Friends, teaches us to ſelect ſome out of the number; for as when we are in want we do not call all together; but thoſe only that can beſt afford

afford help in that particular caſe; when we would be adviſed, the wiſer part; when we are to have a Trial, the beſt Pleaders; and when we are to go a Journey, thoſe that can feed ſparingly, and are at leiſure: Thus to our Entertainments we ſhould only call thoſe that are at the preſent agreeable: Agreeable I mean, for inſtance, to a Princes Entertainment: The Magiſtrates if they are his Friends, or chiefeſt of the City. To Marriage or Birth-day Feaſts, all their Kindred, and ſuch as are under the protection of the ſame *Jupiter* ὁμόγνιος: And to ſuch Feaſts and Merry-makings thoſe are chiefly to be invited whoſe tempers are moſt ſuitable to thoſe things. When we offer Sacrifice to one God, we do not worſhip all the others that belong to the ſame Temple and Altar at the ſame time, but ſuppoſe we have three Bowls, out of the firſt we pour oblations to ſome; out of the ſecond to others, and out of the third to the reſt: And none of the Gods take diſtaſte; and in this a Company of Friends may be likened to the Company of Gods, none takes diſtaſte at the order of the Invitation, if it be prudently managed, and every one allowed a turn.

QUEST. VI. *What is the Reaſon that the ſame Room which at the beginning of Supper ſeems narrow, appears wide enough afterward?*

AFter this it was preſently askt, Why the Room which at the beginning of Supper ſeemed too narrow for the gueſts, was afterward wide enough, when the contrary is moſt likely, after they were filled with the Supper? Some ſaid, the poſture of our ſitting was the Cauſe, for they ſit, when they eat, with their full breadth to the Table, that they may command it with their right-hand, but after they have Supped they ſit more ſide-ways, and make an acute Figure with their Bodies, and do not touch the place according to the Superficies, as I may ſo ſay, but the Line. Now as Cockal-Bones do not take up as much room when they fall upon one end, as when they fall flat; ſo every one of us at the beginning ſitting broadwiſe, and with a full

full Face to the Table, afterward changes the figure, and turn our depth, nor our breadth, to the Board: Some attributed it to the Beds whereon we ſate, for thoſe when preſt retch; as ſtreight Shooes after a little wearing have their pores widened, and grow fit for, ſometimes too big for, the Foot. An old Man in the Company merrily ſaid, that the ſame Feaſt had too very different Preſidents and Directors; in the beginning, Hunger, that is not in the leaſt skilled in ordering and diſpoſing; but afterward *Bacchus*, whom all acknowledge to be the beſt orderer of an Army in the World: As therefore *Epaminondas*, when the unskilful Captains had led their Forces into narrow diſadvantageous ſtreights, relieved the *Phalanx*, that was fallen foul on its ſelf, and all in diſorder, and brought it into good rank and filé again; thus we in the beginning being like greedy Hounds confuſed and diſordered by Hunger, the God (hence named Λυαῖος and Χορηγὸς) ſettles us in a friendly and agreeable Order.

QUEST. VII. *Concerning thoſe that are ſaid to bewitch.*

A Diſcourſe happening at Supper concerning thoſe that are ſaid to bewitch, or have a bewitching Eye, moſt of the Company lookt upon it as a whim, and laught at it: But *Metrius Florus*, who then gave us a Supper, ſaid, that the ſtrange events wonderfully confirm'd the report: And becauſe we cannot give a reaſon for the thing, therefore to disbelieve the relation was abſurd, ſince there are a thouſand things which evidently are, the reaſons of which we cannot readily aſſign: And in ſhort he that requires every thing ſhould be probable, deſtroys all wonder and admiration, and where the Cauſe is not obvious, there we begin to doubt, *i. e.* to Philoſophize: So that they who disbelieve all wonderful relations do in ſome meaſure take away all Philoſophy: The cauſe why any thing is ſo, reaſon muſt find out; but that a thing is ſo, teſtimony is a ſufficient evidence; and we have a thouſand inſtances of this ſort atteſted. We know that ſome men by looking upon young Children

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hurt them very much, their weak and ſoft temperature being wrought upon, and perverted. Whilſt thoſe that are ſtrong and firm are not ſo liable to be wrought upon: And *Phylærchus* tells us that the *Thibii*, the old inhabitants about *Pontus*, were deſtructive not only to little Children, but to ſome alſo of riper years, for thoſe upon whom they lookt, or breath'd, or to whom they ſpake, would languiſh and grow ſick; and this, likely, thoſe of other Countries perceiv'd who bought ſlaves there. But perhaps this is not ſo much to be wonder'd at, for in touching and handling there is ſome apparent principle and cauſe of the effect: And as when you mix other Birds Wings with the Eagles, the Plumes waſte, and ſuddenly conſume, ſo there is no reaſon to the contrary, but that one Man's touch may be good and advantageous, and anothers hurtful and deſtructive. But that ſome, by being barely lookt upon are extreamly prejudic'd is certain, though the Stories are disbeliev'd, becauſe the reaſon is hard to be given: True, ſaid I, but methinks there is ſome ſmall track to the cauſe of this effect, if you come to the *Effluviums* of Bodies; For Smell, Voice, Breath, and the like, are *Effluviums* from Animal Bodies, and material parts that move the Senſes, which are wrought upon by their impulſe. Now 'tis very likely that ſuch *Effluviums* muſt continually part from Animals, by reaſon of their heat and motion, for by that the Spirits are agitated, and the Body being ſtruck by thoſe, muſt continually ſend forth *Effluviums*: And 'tis probable that theſe paſs chiefly through the Eye: for the ſight being very vigorous and active, together with the Spirit upon which it depends, ſends forth a ſtrange fiery power, ſo that by it men act and ſuffer very much; and are always proportionably pleas'd or diſpleas'd, according as the viſible Objects are agreeable or not; Love, that greateſt and moſt violent paſſion of the Soul, takes its beginning from the Eye: So that a Lover, when he looks upon his Fair, flows out, as 'twere, and ſeems to mix with her: And therefore why ſhould any one, that believes Men can be affected, and prejudic'd by the ſight, imagine that they

they cannot act, and hurt as well? For the mutual looks of mature Beauties, and that which comes from the Eye, whether light or a ſtream of Spirits, melts and diſſolves the Lovers with a pleaſing pain, which they call the γλυκύπικρον, the Bitter-ſweet of Love: For neither by touching, or hearing the voice of their beloved, are they ſo much wounded and wrought upon, as by looking, and being lookt upon again: There is ſuch a communication, ſuch a flame rais'd by one glance, that thoſe muſt be altogether unacquainted with Love, that wonder at the *Median Naphta* that takes fire at a diſtance from the flame: For the glances of a fair one, though at a great diſtance, quickly kindles a fire in the Lovers breaſt. Beſides every Body knows the remedy for the Jaundice, if they look upon the Bird call'd, *Charadios*, they are cur'd: For that Animal ſeems to be of that temperature and nature, as to receive and draw away the Diſeaſe, that like a ſtream flows out through the Eyes; ſo that the *Charadios* will not look on one that hath the *Jaundice*, he cannot endure it, but turns away his head, and ſhuts his Eyes: not envying (as ſome imagine) the Cure he performs, but being really hurted by the Effluviums of the Patient; and of all Diſeaſes, ſoreneſs of the Eyes is the moſt infectious, ſo ſtrong and vigorous is the ſight, and ſo eaſily cauſes infirmities in another. Very right, ſaid *Patrocleas*, and you reaſon well as to changes wrought upon the Body, but as to the Soul, which in ſome meaſure feels the power of Witch-craft, how by the Eye can any diſturbance be given to that? Sir, I reply'd, Don't you conſider, that the Soul, when affected, works upon the Body? Rage and Anger hurts Dogs Eyes, and often blinds them as they are fighting with wild Beaſts: Sorrow, Covetouſneſs, or Jealouſie, makes us change Colour, and deſtroys the habit of the Body; and Envy more than any Paſſion, when fix'd in the Soul, fills the Body full of ill humours, and makes it pale and ugly, which Deformities good Painters in their Pictures of Envy endeavour to repreſent. Now, when Men thus perverted by Envy fix their Eyes upon another, which being

neareſt to the Soul eaſily draw the Venom to them, and ſend out as it were Poiſoned Darts, 'tis no wonder in my mind, if he that is lookt upon is hurt: For thus the fighting of a Dog when angry is moſt dangerous, and then the ſeed of a Man is moſt prolific, when he embraces one that he loves; and in general the affections of the mind ſtrengthen and invigorate the powers of the Body; And therefore people imagine that thoſe Amulets that are preſervative againſt Witch-craft, are likewiſe good and efficacious againſt Envy: the ſight by the ſtrangeneſs of the Spectacle being diverted, ſo that it cannot make ſo ſtrong an impreſſion upon the Patient. This, *Florus*, is what I can ſay, and pray Sir, accept it as my Club for this entertainment. Well, ſaid *Soclarus*, but let us try whether the Money be all good or no, for, in my mind, ſome of it ſeems Braſs; for if we admit the general Report about theſe matters to be true, you know very well, that 'tis commonly ſuppos'd that ſome have Friends, Acquaintance, and even Fathers, that have ſuch evil Eyes; ſo that the Mothers will not ſhow their Children to them, nor for a long time ſuffer them to be lookt upon by ſuch; And how can the effects wrought by theſe proceed from Envy. But what, for Gods ſake, wilt thou ſay to thoſe that are reported to bewitch themſelves; for I am ſure you have heard of ſuch, or at leaſt read theſe lines:

Curls once on Eutil's *head in order ſtood,*
But when he view'd his Figure in a Flood
He overlookt himſelf, and now they fall.

For they ſay that this *Eutilidas* appearing very delicate and beautious to himſelf, was affected with that ſight, and grew ſick upon it, and loſt his Beauty and his Health. Now, pray Sir, what reaſon can you find for theſe wonderful effects? At any other time I reply'd, I queſtion not but I ſhould give you full ſatisfaction. But now Sir, after ſuch a large Pot as you have ſeen me take, I boldly affirm, That all paſſions which have been fixt in the Soul a long time raiſe ill humours in the Body, which by continuance growing ſtrong enough to be, as it were,

were, a new Nature, being excited by any intervening Accident, force Men, though unwilling, to their accuſtomed paſſions. Conſider the timorous, they are afraid even of thoſe things that preſerve them. Conſider the pettiſh, they are angry with their beſt and deareſt Friends. Conſider the amorous and laſcivious, in the height of their fury they dare violate a Veſtal; For cuſtom is very powerful to draw the temper of the Body to any thing that is ſuitable to it; and he that is apt to fall, will ſtumble at every thing that lies in his way. So that 'tis no wonder, that thoſe that have rais'd in themſelves an envious and bewitching habit, if according to the peculiarity of their paſſion, they are carryed on to ſuitable effects, for when they are once mov'd, they do that which the Nature of the thing, not which their Wills, leads them to. For as a *Sphere* muſt neceſſarily move *Spherically*, and a *Cylinder Cylindrically*, according to the difference of their Figures. Thus his diſpoſition makes an envious Man move enviouſly to all things; and 'tis likely they ſhould chiefly hurt their moſt familiar Acquaintance, and beſt beloved. And that fine fellow, *Eutilidas*, you mention'd, and the reſt that are ſaid to overlook themſelves, may be eaſily, and upon good rational grounds, accounted for; For, according to *Hypocrates*, a good habit of Body, when at height, is eaſily perverted, and bodies come to their full maturity; do not ſtand at a ſtay there, but fall, and waſte down to the contrary extream: And therefore when they are in very good plight, and ſee themſelves look much better than they expected, they gaze and wonder; but then their body being nigh to change, and their habit declining into a worſe condition, they overlook themſelves.

And this is chiefly done when the Effluviums of the Body are ſtopt and reflected by the Water, or any ſpecular Body; for whilſt they look upon thoſe things they muſt breathe, ſo that the very ſame particles which would hurt others, muſt hurt themſelves: And this perchance often happens to young Children, and the cauſe of their diſeaſes is ſafely attributed to thoſe that look upon them. When I had done, *Gaius Florus*'s Son-in-Law ſaid, Then it

ſeems

ſeems you make no more reckoning nor account of *Democritus*'s Images, than of thoſe of *Ægina* or *Megara*; For he delivers, that the envious ſend out Images which are not altogether void of ſenſe or force, but full of the diſturbing and poiſonous qualities of thoſe from whom they come: Now theſe being mixt with theſe qualities, and remaining with, and abiding in, thoſe perſons that are overlookt, diſturb and injure them both in mind and body; for this I think is the meaning of that Philoſopher, a man in his opinions and expreſſions admirable and Divine: Very true, ſaid I, and I wonder that you did not obſerve that I took nothing from thoſe Effluviums and Images but Life and Will; leſt you ſhould Imagin that, now 'tis almoſt Midnight, I brought in Specters and wiſe and underſtanding Images to terrify and fright you; but in the morning, if you pleaſe, we will talk of thoſe things.

QUEST. VIII. *Why* Homer *calls the Apple-tree* ἀγλαόκαρπον *and* Empedocles *calls Apples* ὑπέρφλοια.

AS we were at Supper in *Cheronea*, and had all ſorts of Fruit at the Table, one of the Company chanc't to ſpeak theſe Verſes,

Σῦκαι τε γλυκεραὶ, καὶ μηλέαι ἀγλαόκαρποι καὶ ἐλαῖαι τελεθόωσαι.

The Fig Tree's ſweet, the Apple Trees that bear
Fair Fruit, and Olives green through all the Year,

Upon this there aroſe a queſtion, why the Poet calls Apple-Trees particularly ἀγλαοκάρπους, bearing fair Fruit: *Trypho* the Phyſician ſaid, that this Epithite was given comparatively in reſpect of the Tree, becauſe it being ſmall, and no goodly Tree to look upon, bears fair and large Fruit: Somebody elſe ſaid, that the particular excellencies that are ſcattered amongſt all other Fruits, are united in this alone: As to the touch 'tis like a Violet, it makes the Hand that toucheth it odorous, without defilling it, 'tis ſweet to the taſte, and to the ſmell and ſight very pleaſing, and therefore there is reaſon that it ſhould be duly praiſed, as being that

which congregates and allures all the Senses together; for this reason as we have said, these things are but indifferently prov'd to us: But whereas *Empedocles* has said, Verse,

Οὕνεκεν ὀψίγοιτε σίδαι, καὶ ὑπερφλοῖα μῆλα.

I guess it to be the Epithet of Pomegranates, because that at the end of Autumn, and when the heats begin to decrease, they ripen the food; for the Sun will not suffer the weak and thin moisture to thicken into a Consistence until the Air begin to wax colder; therefore says *Theophrastus*, this only Tree ripens its fruit best and soonest in the Shade; but in what sense, the Philosopher gives the Epithet of *Hyperflæa* to that sort of Apples, I much question, since it was not his custom, for the elegancy of striving to adorn his Verses with varieties of Epithets, as with gay and florid colours. But in every verse giving some delucidation of the substance and vertue of the Subject upon which he treats; as when he calls the Body encircling the Soul, *Kthona Amphribroten*, as it were the Earth, Mortal on every side; as also when he calls the Air *Cloud-gathering*, and the Liver, *full of Blood*: Now having said these things my self certain Grammarians affirm, that those Apples were called *Hyperflæa*, by reason of their vigor, and florid manner of growing; for to blossom and flourish after an extraordinary manner, is by the Poets expressed by the word *Phloyein*; in which sense, *Antimachus* calls the City of *Cadmæans*, *Flourishing with Fruit* or φλοιεῦσαν ὀπώρας; as also *Eratus* when he speaks of the day, *Socius* calls the greenness of the Trees, and blossoming of the Fruit, by the name of *Phloon*.

Καὶ τὰ μὲν ἔρρωσεν, τὸν δὲ φλοὸν ὤλεσε πάντα.

Nay, there are some of the *Greeks* also, who Sacrifice to *Phloius Bacchus*. And therefore seeing the verdure and floridness chiefly recommends this Fruit, that Philosopher calls it *Hyperflæan*; but *Lamprias* our Grandfather, used to say that the word ὑπὲρ did not only denote excess and vehemency, but external and supernal; thus we

we call the upper part of the door *Hyperthyron*, and the upper Dining-Room *Hyperoon*, and the Poet calls the outward parts of the victim the *Upper-fleſh*, and the Entrals the *Inner-fleſh*; let us ſee therefore, ſaith he, whether *Empedocles* did not make uſe of this Epithet in this Senſe. Seeing that whereas other Fruits are encompaſſed with an outward Wind, and with certain Skins and Membrans, only the rind of the Pomegranate is a glutonous and fat Tunide, which contains the Seed, but that which is fit to be eaten, and lies without was properly called *Hyperflæum*.

QUEST. IX. *What is the reaſon that the Fig-tree, being it ſelf of a very ſharp and bitter taſte bears ſo ſweet Fruit?*

THis diſcourſe ended, the next queſtion was about Fig-trees; how ſo luſcious and ſweet fruit ſhould come from ſo bitter a Tree. For its Leaf from its roughneſs is called θειόν: The Wood of it is full of Sap, and as it burns ſends forth a very biting Smoak, and the Aſhes of it throughly burnt are ſo acrimonious, that they make a Lye extreamly deterſive: And, which is very ſtrange, all other trees that bud and bear Fruit put forth Bloſſoms too; but the Fig-tree never bloſſoms: and if (as ſome ſay) 'tis never thunder-ſtruck, that likewiſe may be attributed to the ſharp juices and bad temper of the Stock; for ſuch things are as ſecure from Thunder as a Sea-Calf or Hyæna's Skin: Then ſaid the Old-man, 'tis no wonder that all the ſweetneſs being ſeparated and employed in making the Fruit, that which is left ſhould be bitter and unſavory: For as the Liver, all the Gall being gathered into its proper place, is it ſelf very ſweet; ſo the Fig-tree having parted with it Oyl and ſweet particles to the Fruit, reſerves no portions for it ſelf; for that that tree hath ſome good juice I gather from what they ſay of Rue, which growing under a Fig-tree is ſweeter than uſual, and hath a ſmoother and more palatable Juice: as if it drew ſome ſweet particles from the Tree which mollified its offenſive and corroding qualities, unleſs perhaps on the contrary, the Fig-tree robbing it of its nouriſhment draws likewiſe ſome of its ſharpneſs and bitterneſs away.

QUEST.

QUEST. X. *What are thoſe that are ſaid to be* περὶ Ἅλα καὶ κύμινον, *and why* Homer *calls Salt Divine?*

Florus when we were contain'd at his Houſe, put this queſtion, what are thoſe in the Proverb who are ſaid to be περὶ ἅλα καὶ κύμινον; and *Apollophanes* the Grammarian preſently ſatisfied him, ſaying by that Proverb were meant intimate acquaintance, who could ſup together on Salt and Cummin. Thence we proceeded to enquire how ſalt ſhould come to be ſo much honoured as it is, for *Homer* plainly ſays,

And after that he ſtrew'd his Salt Divine.

And *Plato* delivers that by Man's Laws, Salt is to be accounted moſt ſacred; and this difficulty was encreaſed by the Cuſtoms of the *Egyptian* Prieſts who profeſſing Chaſtity, eat no Salt, no not ſo much as in their Bread: For if it be Divine and Holy, why ſhould they avoid it? *Florus* bad us not mind the *Egyptians*, but ſpeak according to the *Grecian* Cuſtom on the preſent Subject: But I replied, the *Egyptians* are not contrary to the *Greeks* in this matter; for the profeſſion of Purity and Chaſtity forbids getting Children, Laughter, Wine, and many other very commendable and lawful things, and perhaps ſuch avoid Salt, as being according to ſome *Mens* opinions by its heat provocative, and apt to raiſe Luſt: Or they refuſe it as the moſt pleaſant of all Sawces, for indeed Salt may be called the Sawce of all Sawces, and therefore ſome call Salt χάριτες; becauſe it makes food, which is neceſſary for Life, to be reliſhing and pleaſant: What then, ſaid *Florus*, ſhall we ſay that Salt is termed Divine for that reaſon? Indeed that is very conſiderable, for Men for the moſt part deify thoſe common things that are exceeding uſeful to their neceſſities and wants: As Water, Light, the Seaſons of the Year, and the Earth, they do not only think to be Divine, but a very God. Now Salt is as uſeful as either of theſe, it being that which applies the Meat to the Body, and making it palatable and agreeable to the Appetite; but conſider farther whether its power of preſerving dead bodies

bodies from rotting a long time be not a Divine Property, and oppoſite to death; ſince it preſerves part, and will not ſuffer that which is mortal wholly to be deſtroy'd? But as the Soul which is our Diviner part, connects the Limbs of Animals, and keeps the compoſure from diſſolution; Thus ſalt applied to dead Bodies, and imitating the work of the Soul ſtops thoſe parts that were falling to corruption, binds and confines them, and ſo makes them keep their Union and Agreement with one another: And therefore ſome of the *Stoics* ſay, *That Swines fleſh then deſerves the Name of a Body, when the Soul like Salt ſpreads through it, keeps the parts from diſſolution.* Beſides, you know that we account Lightning to be Sacred and Divine, becauſe the Bodies that are Thunderſtruck, do not rot a long time; what wonder is it then, that the Antients call'd Salt as well as Lightning Divine, ſince it hath the ſame Property and power? I making no reply, *Philinus* ſubjoin'd, *Don't you think that that which is Generative, is to be eſteemed Divine, ſeeing God is the Principle of all things?* And I aſſenting, He continued, Salt, in ſome Mens opinion, for inſtance the *Egyptians* you mentioned, is very operative that way, and thoſe that breed Dogs, when they find their Bitches not apt to be hot, give them Salt and ſeaſoned Fleſh, to ſtir up their lazy, and awaken their ſleeping Lechery and Vigor: Beſides the Ships that carry Salt, breed abundance of Mice, the Females, as ſome imagin, conceiving without the help of the Males, only by licking the Salt: But 'tis moſt probable, that the Salt raiſeth an itching in Animals, and ſo makes them Salacious and eager to couple: And perhaps for the ſame reaſon they call a ſurprizing and bewitching Beauty, ſuch as is apt to move and entice, ἁλμυρὸν καὶ δεινὸν Saltiſh: And I think the Poets had a reſpect to this Power generative of Salt in their Fable of *Venus*, ſpringing from the Sea: And it may be further obſerved, that they make all the Sea Gods very fruitful, and give them large Families: And beſide there are no Land Animals ſo fruitful as the Sea, agreeable to which obſervation is that Verſe of *Empedocles*,

Leading the Fooliſh race of fruitful Fiſh.

Plutarch's

PLUTARCH's SYMPOSIACS.

The Sixth Book.

TImothy the Son of *Conon*, *Soſſius Senecio*, after a full Enjoyment of luxurious Champain Diet; being entertain'd by *Plato* in his Academy at a neat, homely, and (as *Ion* ſays) no ſurfeiting Feaſt; ſuch an one as is conſtantly attended with ſound Sleep, and by reaſon of the calm and pleaſant State the Body enjoys, rarely interrupted with Dreams and Apparitions; the next day being ſenſible of the difference, ſaid, that thoſe that ſupp'd with *Plato*, were well treated even the day after the Feaſt. For ſuch a temper of a Body, not overcharg'd, but expedite, and fitted for the ready execution of all its enterprizes, is without all doubt a great help for the more comfortable paſſing away of the day. But there is another benefit not inferior to the former, which does uſually acrue to thoſe that ſup with *Plato*, namely the recollection of thoſe points that were debated at the Table. For the remembrance of thoſe pleaſures which ariſe from Meat and Drink is ungentile, and ſhort-liv'd withal; and nothing but the remains of Yeſterdays Smell: But the Subjects of Philoſophibal Queries and Diſcourſes being always freſh, after they are imparted, are equally reliſh'd by all, as well by thoſe that were abſent, as by thoſe that were preſent at them; inſomuch that learned Men even now are as much partakers of *Socrates*'s Feaſts, as thoſe who really ſupp'd with him. But if things pertaining to the Body had afforded any pleaſure, *Xenophon* and *Plato* ſhould have left us an account not of the diſcourſe of the great variety of Diſhes, Sauces and other coſtly Compoſitions that were prepared in the Houſes of *Callias* and *Agatho*. Yet there is not the leaſt mention made of any ſuch things, tho' queſtionleſs

queſtionleſs they were as ſumptious as poſſible, but whatever things were treated of and learnedly diſcuſs'd by their gueſts, were left upon record, and tranſmitted to Poſterity, as Preſidents, not only for diſcourſing at Table, but alſo for remembring the things that were handled at ſuch Meetings.

QUEST. I. *What is the reaſon that thoſe that are Faſting are more thirſty than hungry?*

I preſent you with this Sixth Book of Table Diſcourſes, wherein the firſt thing that comes to be diſcuſſed, is an inquiry into the reaſon, why thoſe that are Faſting are more inclinable to drink than to eat; for the aſſertion carries in it a repugnancy to the ſtanding rules of Reaſon; foraſmuch as the decayed ſtock of dry Nouriſhment, ſeems more naturally to call for its proper ſupplies. Whereupon I told the Company, that of thoſe things whereof our Bodies are Compoſed, either heat only, or however above all the reſt, ſtands in continual need of ſuch acceſſions; for the truth of which, this may be urged as a convincing Argument; neither Air, Water, nor Earth require any matter to feed upon, or devour whatſoever lies next them, but fire alone doth. Hence it comes to paſs that Youngmen, by reaſon of their greater ſhare of natural Heat, have commonly greater Stomachs than old Men, whereas on the contrary old Men can endure Faſting much better, for this only reaſon, becauſe their natural Heat is grown weaker and decay'd; juſt as we ſee it fares with bloodleſs Animals, which by reaſon of the want of Heat, require very little Nouriſhment. Beſides every one of us finds by Experience, that Bodily Exerciſes, Clamours, and what other actions by violent Motion occaſion heat, commonly ſharpen our Stomachs and get us a better Appetite: Now, as I take it, the moſt natural and principal nouriſhment of Heat is moiſture, as it evidently appears from flames, which encreaſe by the pouring in of Oil, and from Aſhes, which is of the drieſt things in nature, for after the humidity is conſum'd by the Fire, the terrene and groſſer parts

remain without any moiſture at all. Add to theſe, that fire ſeparates and diſſolves Bodies by extracting that moiſture which ſhould keep them cloſe and compact. Therefore when we are faſting, the heat firſt of all forces the moiſture out of the reliques of the nouriſhment that remains in the Body, and then purſuing the other humid parts, preys upon the natural moiſture of the Fleſh it ſelf. Hence the Body like Clay growing dry wants Drink more than Meat; till the heat receiving ſtrength and vigour by our drinking, excites an Appetite for more ſubſtantial Food.

QUEST. II. *Whether want of nouriſhment cauſeth Hunger and Thirſt, or the change in the Figures of the Pores?*

AFter theſe things were ſpoke, *Philo* the Phyſitian ſtarted the firſt queſtion, aſſerting that thirſt did not ariſe from the want of nouriſhment, but from the different transfiguration of certain Pores. For, ſays he, this may be made evident; partly from what we ſee happens to thoſe that thirſt in the Night, who, if ſleep chance to ſteal upon them, though they did not drink before, are yet rid of their thirſt: Partly from Perſons in a Fever, who, as ſoon as the diſeaſe abates or is remov'd, thirſt no more. Nay, a great many Men, after they have bath'd or vomited, perceive preſently that their thirſt is gone: Yet none of theſe add any thing to their former moiſture; but only the transfiguration of the Pores cauſeth a new order and diſpoſition. And this is more evident in hunger, for many ſick Perſons, at the ſame time when they have the greateſt need of Meat, have no Stomach. Others, after they have fill'd their Bellies, have the ſame Stomachs, and their Appetites are rather increas'd than abated; there are a great many beſides, who loath all ſorts of diet, yet by taking of a pickl'd Olive or Caper, recover and confirm their loſt Appetites; which doth clearly evince that hunger proceeds from ſome change in the Pores, and not from any want of Suſtinance, for as much as ſuch kind of Food leſſens the defect by adding Food, but increaſes the hunger, and the pleaſing reliſh

and

and poinancy of ſuch Pickles, by binding and ſtraitning the Mouth of the Ventricle, and again by opening and looſening of it, beget in it a convenient diſpoſition to receive meat, which we call by the Name of appetite: I muſt confeſs this diſcourſe ſeem'd to carry in it ſome ſhadow of reaſon and probability; but in the main it is directly repugnant to the chief end of Nature, to which Appetite directs every Animal; for that makes it deſire a ſupply of what they ſtand in need of, and avoid a defect of their proper Food: Now that which principally diſtinguiſhes an animate Creature from an inanimate: I ſay, to deny that that conduces to the preſervation and duration of ſuch a Creature (thus nature has beſtowed Eyes, and other congenite Inſtruments upon our Bodies, for their ſafeguard;) but on the contrary, to ſuppoſe that ſuch an Appetite ariſes from the greater or leſſer Transfiguration of the Pores, is the Aſſertion of ſuch as have no regard at all for Nature. Beſides, 'tis abſurd to think that a Body, through the want of natural heat, ſhould be chill'd, and not in like manner hunger and thirſt, through the want of natural moiſture and nouriſhment. And yet this is more abſurd, that Nature, when overcharg'd, ſhould deſire to disburden her ſelf, and yet ſhould require ſupplies, not forc'd thereunto by indigence, but another I know not what, alteration. Moreover theſe needs and ſupplies in relation to Animals, have ſome reſemblance to thoſe we ſee in Husbandry: There are a great many like qualities, like proviſions on both ſides. For in a drought we water our grounds, and in caſe of exceſſive heat, we frequently make uſe of moderate coolers; and when our Fruits are too cold, we endeavour to preſerve and cheriſh 'em, by covering and making Fences about them. And for ſuch things as are out of the reach of Human Power, we implore the aſſiſtance of the Gods, that is to ſend us ſoftning Dews, and Sunſhines qualifyed with moderate Winds, that ſo nature being always deſirous of a due mixture, may have her wants ſupply'd. And for this reaſon I preſume it was that nouriſhment is called τροφὴ, from τὸ τρέφειν, becauſe

it preſerres Nature. Now Nature is preſerv'd in Plants, which are deſtitute of ſenſe, by the favourable influence of the circumambient Air (as *Empedocles* ſays) moiſtning them in ſuch a Meaſure, as is moſt agreeable to their nature. But as for us Men, our appetites prompt us on to the chaſe and purſuance of whatever is wanting to our natural temperament. Now let us paſs to the examination of the truth of thoſe arguments that ſeem to favour the contrary opinion. And for the firſt, I ſuppoſe that thoſe meats that are palatable, and of a quick and ſharp taſte, do not beget in us an appetite, but rather bite and fret thoſe parts that receive the nouriſhment, as we find that ſcratching of Sores cauſes itching. And ſuppoſing we ſhould grant, that this affection or diſpoſition is that very thing which we call the Appetite, 'tis probable, that by the operation of ſuch kind of food as theſe, the nouriſhment may be made ſmall, and ſo much of it as is convenient for nature ſevered from the reſt, ſo that the indigency proceeds not from the tranſmutation, but from the evacuation and purgation of the Pores; for ſharp, tart and ſalt things grate the inward matter, and by diſperſing of it, cauſes digeſtion, ſo that by the concoctions of the old, there may ariſe an appetite for new nouriſhment. Nor does the Ceſſation of *thirſt* ſpring from the different poſition of the Pores, but from a new ſupply of moiſture receiv'd into the fleſh, and convey'd from thence to them alſo. And vomiting, by throwing off whatever is diſagreeable to nature, puts her in a capacity of enjoying what is moſt ſuitable for her. For thirſt does not call for a ſuperfluity of moiſture, but only for ſo much as ſufficeth Nature. And therefore, tho' a Man had plenty of diſagreeable and unnatural moiſture, yet he wants ſtill, for that ſtops the courſe of the natural, which Nature is deſirous of, and hinders a due mixture and temperament, till it be caſt out, and the Pores receive what is moſt proper and convenient for them. Moreover, a Fever forces all the moiſture downward, and leaving the middle parts in a Flame, all retires to the lower, and there is ſhut up, and forcibly detain'd. And therefore it is uſual with a great many to vomit,

mit, by reaſon of the denſity of the inward parts, ſqueezing out the moiſture, and likewiſe to thirſt, by reaſon the of poor and dry ſtate the reſt of the body is in. But after the violence of the diſtemper is once abated, and the raging heat hath left the middle parts, the moiſture begins to diſperſe it ſelf again, and according to its natural motion, by a ſpeedy conveyance into all the parts, it refreſhes the intrals, ſoftens and makes tender the dry and parched Fleſh. Very often alſo it cauſes Sweat, and then the defect which occaſion'd thirſt, ceaſes; for the moiſture leaving that part of the Body, wherein it was forcibly detain'd, and out of which it hardly made an eſcape, retires to the place, where it is wanted. For as it fares with a Garden, wherein there is a large Well, if no body draw thereof and water it, the Herbs muſt needs wither and die, ſo it fares with a body; if all the moiſture be contracted into one part, 'tis no wonder if the reſt be in want and dry, till it is diffus'd again over the other limbs. Juſt ſo it happens to perſons in a Fever, after the heat of the Diſeaſe is over, and likewiſe to thoſe who go to ſleep thirſty: For in theſe, ſleep draws the moiſture out of the middle parts, and equally diſtributes it amongſt the reſt, ſatisfying them all. But I pray what kind of transfiguration of the Pores is this, which cauſes hunger and thirſt, for my part I know no other diſtinction of the Pores, but in reſpect of their number, or that ſome of them are ſhut, others open. As for thoſe that are ſhut, they can neither receive meat nor drink, and as for thoſe that are open, they make an empty ſpace, which is nothing but a want of that which Nature requires. Thus Sir, when Men dye Cloath, the Liquor in which they dip it, hath very ſharp and abſterſive particles; which conſuming and ſcouring off all the matter that fill'd the Pores, make the Cloth more apt to receive the Dye, becauſe its Pores are empty, and want ſomething to fill them up.

QUEST.

QUEST. III. *What is the Reaſon that Hunger is allay'd by Drinking, but Thirſt encreaſed by Eating?*

AFTER we had gone thus far, the Maſter of the Feaſt told the Company, that the former points were reaſonable well diſcuſſed, and waving at preſent the Diſcourſe concerning the evacuation and repletion of the Pores, requeſted us to fall upon another queſtion, that is, how it comes to paſs, that hunger is ſtaid by drinking, when on the contrary thirſt is more violent after eating. Thoſe that aſſign the reaſon to be in the Pores, ſeem with a great deal of eaſe and probability, though not with ſo much truth, to explain the thing. For ſeeing the Pores in all Bodies of different ſorts and ſizes, the more capacious receive both dry and humid Nouriſhment, the leſſer take in Drink, not Meat, but the vacuity of the former cauſes hunger, of the latter thirſt; hence it is that Men that thirſt after they have eat, are never the better, the Pores by reaſon of their ſtraitneſs denying admittance to groſſer Nouriſhment, and the want of ſuitable ſupply ſtill remaining. But after hungry Men have drunk, the moiſture enters the greater Pores, fills the empty Spaces, and in part aſſwages the violence of the hunger. Of this effect, ſaid I, I do not in the leaſt doubt, but I do not approve of the Reaſon they give for it. For, if any one ſhould admit theſe Pores (which ſome are ſo unreaſonably fond of) to be in the Fleſh, he muſt needs make it a very ſoft, looſe, ſlabby ſubſtance. And that the ſame parts do not receive the Meat and Drink, but that they run through different Canals and Strainers in them, ſeems to me to be a very ſtrange and unaccountable Opinion.

For the moiſture mixing with the dry Food, and by the aſſiſtances of the natural Heat and Spirits, cuts the Nouriſhment far ſmaller than any Cleaver or Chopping Knife, to the end, that every part of it might be exactly fitted to each part of the Body, not applied as they would have it, to little Veſſels and Pores, but united to, and incorporated with, the whole ſubſtance. And unleſs the thing were explained after this manner, the hardeſt knot in the queſtion would ſtill remain unſolved. For a Man that has a Thirſt upon him, ſuppoſing

he Eats and doth not Drink, is ſo far from quenching, that he does highly encreaſe it. This point is not touched yet. But mark, ſaid I, whether the poſitions on my ſide be clear and evident, or no; in the firſt place, we take it for granted, that the moiſture is waſted and deſtroyed by heat, that the drier parts of the Nouriſhment qualified and ſoftned by moiſture, are diffuſed and fly away in vapours. Secondly, we muſt by no means ſuppoſe that all hunger is a total privation of dry, and thirſt of humid nutriment, but only a moderate one, and ſuch as is ſufficient to cauſe the one or the other; for whoever are wholly deprived of either of theſe, they neither hunger nor thirſt, but die inſtantly. Theſe things being laid down as a foundation, it will be no hard matter to find out the cauſe; for thirſt is encreaſed by eating, for this reaſon, becauſe that Meat by its natural ſiccity contracts and deſtroys all that ſmall quantity of moiſture, which remained ſcattered here and there through the Body; juſt as we ſee it happens in things obvious to our Senſes, the Earth, Duſt and the like, preſently ſuck in the moiſture that is mixed with them: Now on the contrary, drink muſt of neceſſity aſſwage hunger, for the moiſture watering, and diffuſing it ſelf through the dry and parch'd reliques of the Meat we eat laſt, by turning them into thin Juices, conveys them through the whole Body, and ſuccors the indigent parts. And therefore with very good reaſon *Eroſtratus* called moiſture the Vehicle of the Meat; for as ſoon as this is mixed with things, which by reaſon of their drineſs, or ſome other quality, are ſlow and heavy, it raiſes them up and carries them aloft: Moreover ſeveral Men, when they have drunk nothing at all, but only waſted themſelves, all on a ſudden are freed from a very violent hunger, becauſe the extrinſic moiſture entring the Pores, makes the Meat within more ſicculent, and of a more nouriſhing Nature, ſo that the heat and fury of the hunger declines and abates, and therefore a great many of thoſe who have a mind to ſtarve themſelves to Death, live a long time only by drinking Water; that is, as long as the ſiccity does not quite conſume whatever may be united to, and nouriſh the Body.

QUEST.

QUEST. IV. *What is the reaſon that a Bucket of Water drawn out of a Well, if it ſtand all Night in the Air, that is, in the Well, is more cold in the Morning than the reſt of the Water?*

ONE of the Strangers at the Table, who took wonderful great delight in drinking of cold Water, had ſome brought to him by the Servants, cooled after this manner, they had hung in the Well, a Bucket full of the ſame Water, ſo that it could not touch the ſides of the Well, and there let it remain all Night: The next day when it was brought to Table, 'twas colder than the Water that was new drawn. Now this Gentleman was an indifferent good Scholar, and therefore told the Company he had learned this from *Ariſtotle*, who gives the Reaſon of it. The reaſon which he aſſigns was this. All Water, when it hath been once hot, is afterwards more cold; as that which is prepared for Kings, when it hath boyled a good while upon the Fire, 'tis afterwards put into a Veſſel ſet round with Snow and ſo made colder, juſt as we find our Bodies more cool after we have bath'd: Becauſe the Body, after a ſhort relaxation from heat, is rarified and more porous, and therefore ſo much the more fitter to receive a larger quantity of Air, which cauſes the alteration. Therefore the Water when 'tis drawn out of the Well, being firſt warmed in the Air, grows preſently cold. Whereupon we begun to commend the Man very highly for his happy Memory, but we called in Queſtion the pretended Reaſon. For if the Air wherein the Veſſel hangs be cold, how I pray does it heat the Water? If hot, how does it afterwards make it cold? For 'tis abſurd to ſay, that the ſame thing is effected by the ſame thing with contrary qualities, no difference at all intervening. While the Gentleman held his peace, as not knowing what to ſay: There's no cauſe, ſaid I, that we ſhould raiſe any ſcruple concerning the nature of the Air; for as much as we are aſcertained by Senſe that it is cold, eſpecially in the bottom of a Well; and therefore we can never imagin that it ſhould make the Water hot.

hot. But I ſhould rather judge this to be the reaſon. The cold Air, though it cannot cool the great quantity of Water which is in the Well, yet each part of it ſeparate from the whole, it can eaſily cool?

QUEST. V. *What is the Reaſon that Peble Stones and Leaden Bullets, thrown into the Water, make it more cold?*

I Suppoſe you may remember that what *Ariſtotle* ſays in his *Problems* of little Stones and Pieces of Iron, how it hath been obſerved by ſome.

That being thrown into the Water, they temper and cool it, this is no more than barely aſſerted by him; but we will go further and enquire into the reaſon of it; the diſcovery of which will be a matter of difficulty. Yes, ſays I; it will ſo; and it is much if we hit upon it, For do but conſider; Firſt of all, do not you ſuppoſe that the Air which comes in from without cools the Water, but now Air has a great deal more Power and Force, when it bears againſt Stones and pieces of Iron, for they do not like Brazen and Earthen Veſſels, ſuffer it to paſs through, but by reaſon of their ſolid Bulk, beat it back, and reflect it into the Water, for that upon all parts the cold works very ſtrongly. And hence it comes to paſs, that Rivers in the Winter are colder than the Sea, becauſe the cold Air has a Power over them, which by reaſon of its depth it has not over the Sea, where 'tis ſcattered without any reflection. But 'tis probable, that for another reaſon, thinner Wares may be made colder by the Air than thicker, becauſe they are not ſo ſtrong to reſiſt its force. Now Whetſtones and Pebles make the Water thinner by drawing to them all the mud and other groſſer Subſtances that be mixed with it, that ſo by taking the ſtrength from it, it may the more eaſily be wrought upon by the cold. But beſides, Lead is naturally cold, as that which being diſſolved in Vinegar, makes the coldeſt of all Poiſons, called White-Lead; and Stones, by reaſon of their denſity, raiſe cold in the bottom of the Water. For every Stone is nothing elſe

but

but a congealed lump of frozen Earth, though ſome more or leſs than others; and therefore 'tis no abſurdity to ſay, That Stones and Lead by reflecting the Air, increaſe the coldneſs of the Water.

QUEST. VI. *What is the Reaſon that Men preſerve Snow by covering it with Chaff and Cloaths?*

THen the Stranger, after he had made a little pauſe, ſaid, Men in Love, are ambitious to be in Company with their Sweet-hearts, when that is denied them, they deſire at leaſt to talk of them. This is my caſe in relation to Snow; which becauſe I cannot have it at preſent: I am deſirous to learn the reaſon why it is commonly preſerved by the hotteſt things; for when covered with Chaff and Cloath that has never been at the Fullers, 'tis preſerved a long time. Now 'tis ſtrange that the coldeſt things ſhould be preſerved by the hotteſt. Yes, ſays I, 'tis a very ſtrange thing, if true. But 'tis not ſo: But we cozen our ſelves by preſently concluding a thing to be hot, if it have a faculty of cauſing heat. When yet we ſee that the ſame Garment cauſes heat in Winter and cold in Summer.

Thus the Nurſe in the Tragedy:

In Garments thin doth Niobe's *Children fold*
And ſometimes heats and ſometimes cools the Babes.

The *Germans* indeed make uſe of Cloaths only againſt the cold, the *Ethiopians* only againſt the heat; but they are uſeful to us upon both account. Why therefore ſhould we rather ſay the Cloaths are hot, becauſe they cauſe heat, than cold, becauſe they cauſe cold? Nay, if we muſt be tryed by Senſe, 'twill be found, that they are more cold than hot. For at the firſt putting on of a Coat it is cold, and ſo our Bed when we lie down; but afterwards they grow hot with the heat of our Bodies; becauſe they both keep in the heat, and keep out the cold. Indeed, Feeveriſh Perſons and others that have a violent heat upon them, often change their Cloaths, becauſe they perceive that freſh ones at the firſt putting on, are much colder, but within a very

very little time their Bodies make them as hot as the other, in like manner, as a Garment heated makes us hot, ſo a covering cooled keeps Snow cold. Now that which cauſes this cold, is the continual Emanations of a ſubtil Spirit the Snow has in it, which Spirit, as long as it remains in the Snow, keeps it compact and cloſe; but after once it is gone, the Snow melts and diſſolves into Water, and inſtantly loſes its whiteneſs, occaſioned by a mixture of this Spirit with a frothy moiſture. Therefore at the ſame time, by the help of theſe Cloaths, the cold is kept in, and the external Air is ſhut out, leaſt it ſhould thaw the concrete Body of the Snow. The reaſon why they make uſe of Cloath that has not yet been at the Fullers, is, becauſe that in ſuch Cloath the Hair and courſe Flocks keep it off from preſſing too hard upon the Snow, and bruiſing it; ſo Chaff lying lightly upon it, does not diſſolve the Body of the Snow, beſides the Chaff lies cloſe and ſhuts out the warm Air; and keeps in the natural cold of the Snow. Now that Snow melts by the evaporating of this Spirit, we are aſcertained by Senſe; for when Snow melts, it raiſes a vapour.

QUEST. VII. *Whether Wine ought to be ſtrained or no?*

Nicrus a Citizen of ours was lately come from School, after he had ſpent ſome time under the diſcipline of an excellent Philoſopher, but had only learned thoſe Faults that caſually ſtole upon his Maſter, *viz.* How to be troubleſome to thoſe with whom he converſed, imitating his freedom of Speech, and carping at whatever, upon any occaſion chanced to be ſpoke in Company. And therefore when we were at Supper one time at *Ariſtio*'s, not content to aſſume to himſelf a liberty to rail at all the reſt of the preparations, as too profuſe and extravagant, he had a picque at the Wine too, and ſaid that it ought not to be brought to Table ſtrained, but obſerving *Heſiod*'s Rule we ought to drink it new out of the Veſſel. Moreover he added, that this way of purging of Wine takes the ſtrength from it, and robs it of its natural heat, which by being poured out of one

Veſſel into another, evaporates and dies: Beſides he would needs perſuade us, that it ſhewed too much of a vain Curioſity, Effeminacy and Luxury to convert what is wholeſome into what is Palatable. For as the riotous, not the temperate, uſe to cut Cocks and geld Pigs to make their Fleſh tender and delicious even againſt Nature; juſt ſo (if we may uſe) a Metaphor, ſays he, thoſe that ſtrain Wine, geld and emaſculate it, whilſt their ſqueamiſh Stomachs will neither ſuffer them to drink pure Wine, nor their intemperance to drink moderately, therefore they make uſe of this expedient, to the end that it may render the deſire they have of drinking plentifully more excuſable; and therefore they take all the ſtrength from the Wine, leaving the palatableneſs ſtill: As we uſe to deal with thoſe, with whoſe Conſtitution cold water does not agree; to warm it for them: For they certainly take off all the ſtrength from the Wine, by ſtraining of it. And this is a great Argument, that the Wine deads, grows flat and loſes its vertue, becauſe 'tis ſeparated from the Lee, as from its Root and Stock; for the ancients, for very good reaſon, called Wine Lee, as we uſe to ſignifie a Man by his Head or Soul as the principal part of him. So in *Greek*, Grape-gatherers are ſaid τρυλᾶν, the word being derived from τρύξ, which ſignifies Lees; and *Homer* in one place calls the Fruit of the Wine διαλῆγον, but the Wine it ſelf high coloured and red, not pale and yellow, ſuch as *Ariſtio* gives us to Supper, after all goodneſs is purged out of it. Then *Ariſtio* ſmiling preſently replied, Sir, the Wine I bring to Table does not look ſo pale and liveleſs as you would have it; but it only appears in the Cup to be mild and well qualified: But for your part, you would glut your ſelf with night Wine, which raiſes melancholy Vapours, and upon this account you cry out againſt purgation, which by carrying off whatever might cauſe Melancholy, loads Mens Stomachs, makes them Drunk or Sick, makes it mild and pleaſant to thoſe that drink it, ſuch as *Heroes* (as *Homer* tells us) were formerly wont to drink; for it was not high coloured Wine which he called αἴθοπα, but clear and tranſparent

rent, as may be made manifeſt from hence, in that when a little before he was ſpeaking of Braſs and called it εὐπνόα νοερὰ χαλκὸν, yet for all this he did not call it αἰσθητὰ: Therefore like as the wiſe *Anachraſis* diſcommending ſome things that the *Grecians* enjoyned, commended their Coals becauſe they leave the Smoak without Doors, and bring the Fire into the Houſe. So you judicious Men might have blamed me for ſome other reaſon then this. But what hurt I pray have I done to the Wine, by taking from it a turbulent and noiſom quality, and giving it a better taſte, though a paler colour. Nor have I brought you Wine to the Table, which like a Sword hath loſt its Edge and vigorous Reliſh, but ſuch as is only purged of its dregs and filth. But you'll ſay that Wine not ſtrain'd hath a great deal more ſtrength. Why ſo, my Friend, one that is frantic and diſtracted has more ſtrength than a Man in his Wits; but when by the help of *Hellebore*, or ſome other fit Diet, he is come to himſelf, that Rage and Frenſie leaves him and quite vaniſheth, and the true uſe of his Reaſon and Health of Body preſently comes into its place. In like manner purging of Wine takes from it all the ſtrength which inflames and inrages the Mind, and gives it inſtead thereof a mild and wholeſom Temper; and I think there's a great deal of difference between Gawdineſs and Cleanlineſs. For Women while they Paint, perfume and adorn themſelves with Jewels and purple Robes, are accounted gawdy and profuſe; yet no Body will find fault with them for waſhing their Faces, anointing themſelves or platting their Hair. *Homer* very neatly expreſſes the difference of theſe two Habits, where he brings in *Juno* dreſſing herſelf.

With ſweet Ambroſia *firſt ſhe waſh'd her Skin,*
And after did anoint her ſelf with Oil.

So far was allowable, being no more than a careful Cleanlineſs. But when ſhe comes to call for her golden Buttons, her curiouſly wrought Ear-rings, and laſt of all puts on her bewitching Girdle; this appears to be an extravagant and idle Curioſity, and betrays too much

of Wantonneſs, which by no means becomes a married Woman: Juſt ſo they that ſophiſticate Wine by mixing it with Aloes, Cinnamon or Saffron, bring it to the Table like a gorgeous apparell'd Woman, and there proſtitute it. But thoſe that only take from it what is naſty, and no way profitable, do only purge it and improve it by their Labour. Otherwiſe you may find fault with all things whatſoever as vain and extravagant, beginning at the Houſe you live in: As firſt you may ſay, why is it plaiſtered? Why does it not open, eſpecially on that ſide, where it may have the beſt convenience for receiving the pureſt Air, and for the benefit of the Evening Sun? What's the reaſon that our Cups are waſhed and made ſo clean that they ſhine and look bright? Now if a Cup ought to have nothing that's naſty or loathſome in it, ought that which is drunk out of the Cup to be full of Dregs and Filth? What need is there for mentioning any thing elſe? The melting Corn into Bread is a continual Cleanſing; and yet what a great ado there is before 'tis affected? There is not only threſhing, winnowing, ſifting, and ſeparating the Bran, but there muſt be kneading the Dough to ſoften all parts alike, and a continual cleanſing and working of the Maſs till all the parts become edible alike. What abſurditie is it then by ſtraining to ſeparate the Lee, as it were the filth of the Wine, eſpecially ſince the cleanſing is no chargeable nor painful Operation?

QUEST. VIII. *What is the cauſe of Bulimy, or the greedy Diſeaſe?*

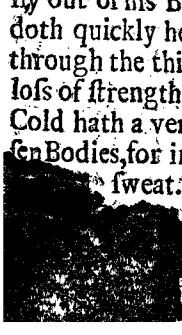
THere is a certain Sacrifice of very ancient Inſtitution, which the chief Magiſtrate, or Archon, performs always in the Common Hall, and every private Perſon in his own Houſe. 'Tis called the driving out of *Bulimy*, for they whip out of doors with a Bunch of Willow Rods, ſome one of their Servants repeating theſe words, Get out of doors, *Bulimy*; and enter Riches and Health: Therefore in my Year there was a great concourſe of People preſent at the Sacrifice, and after all

the

the Rites and Ceremonies of the Sacrifice were over, when we had ſeated our ſelves again at the Table; there was an Enquiry made firſt of all into the ſignification of the Word *Bulimy*, then into the meaning of the words which are repeated, when the Servant is turned out of Doors; but the principal Diſpute was concerning the nature of it, and all its Circumſtances. Firſt, as for the word *Bulimy* it was agreed upon by all, to denote a great and public Famine, eſpecially amongſt us who uſe the *Æolic*, Dialect, putting π for β: For it was not called by the Ancients *Bulimie* but *Pulimie*: that is *Polylimie*, much hunger. We concluded that it was not the ſame with the Diſeaſe called *Bubroſtis*, by an Argument fetch'd out of *Metrodorus*'s *Ionics*. For the ſaid *Metrodorus* informs us that the *Smyrneans*, who were the old *Æoles*, Sacrificed to *Bubroſtis* a black Bull, cut into pieces with the Skin on, and ſo burnt it. Now foraſmuch as every Species of Hunger reſembles a Diſeaſe, but more particularly *Bulimie*, which is occaſioned by an unnatural diſpoſition of the Body, theſe two differ as Riches and Poverty, Health and Sickneſs. But as the word Nauſeate firſt took its name from Men fainting (*in navi*) or at Sea, and afterwards Cuſtom prevailed ſo far, that the word was applied to all Perſons that were any way in like ſort affected; ſo the word *Bulimie* riſing at firſt from hence, was at laſt extended to a more large and comprehenſive ſignification. What has been hitherto ſaid, was a general Club of the Opinions of all thoſe that were at Table; but after we began to enquire after the cauſe of this Diſeaſe, the firſt thing that puzzled us, was to find out the reaſon why *Bulimie* ſeizes upon thoſe that travel in the Snow: As *Brutus* one time marching from *Dyrrachium* to *Apollonia* in a deep Snow, was endanger'd of his Life by *Bulimie*, whilſt none of thoſe that carried the Proviſion for the Army followed him; juſt when the Man was ready to faint and die, ſome of his Souldiers were [illegible] to run to the Walls of the Enemies City, and beg a piece of Bread of the Sentinels, by the eating of which he was preſently refreſhed, for which cauſe after *Brutus* had made himſelf Maſter of the City, he treated

all the Inhabitants very mercifully. Asses and Horses are frequently troubled with *Bulimie*, especially when they are loaden with dry Figs and Apples, and which is yet more strange, of all Things that are eaten, Bread chiefly refreshes not only Men but Beasts; so that by taking a little quantity of Bread, they regain their strength and go forward on their Journey. After all were silent, I (who had observ'd that dull Fellows, and those of a less piercing Judgment, were satisfied with, and did acquiesce in the Reasons the Ancients gave for *Bulimie*; but to Men of Ingenuity and Industry, they only pointed out the way to a more clear discovery of the truth of the business) mention'd *Aristotles* Opinions, who says, that extream cold without, causes extream Heat and Consumption within, which if it fall into the Legs, it makes them lazy and heavy; but if it come to the Fountain of Motion and Respiration, it occasions faintings and weakness. When I had said that, some of the Company opposed it, others held with me. At length says *Sozeclarus*, I like the beginning of this reason very well; for the Bodies of Travellers in a great Snow must of necessity be surrounded and condensed with Cold; but that from the heat within there should arise such a Consumption, as invades the principle of Respiration, I can no way imagin. I rather think, says he, that abundance of heat pen'd up in the Body, consumes the Nourishment, and that failing, the Fire as 'twere goes out. Here it comes to pass that Men troubled with this *Bulimie*, when they are ready to starve with Hunger, if they eat never so little Meat, they are presently refresh'd: The reason is, because Meat digested, is like fuel for the Heat to feed upon. But *Cleomenes* the Physitian would have the word λιμος, which signifies hunger, to be added to the making up of the word βουλιμος, but not as it signifies hunger; as πίνειν, which signifies to drink, is added to κατάπουειν and κύπτειν, which signifies to [illegible] to ἀνακύπτειν. Nor is *Bulimie*, as it seems to be, a [illegible] Hunger, but a fault in the Stomach, which together with Hunger causes a faintness. Therefore as things that have a good smell recal the Spirits of those that are

almoſt overcome with a *Bulimie*; not that they have any need of Meat (for the leaſt piece of it reſtores them their ſtrength) but Bread calls back their vigour and languiſhing Spirits. Now that *Bulimie* is not Hunger but a Faintneſs, is manifeſt from labouring Beaſts, which are ſeized with it very often through the ſmell of dry Figs and Apples; for a ſmell does not cauſe any want of Food, but rather a pain and agitation in the Stomach. Theſe things ſeemed to be reaſonably well urg'd in the defence of the contrary Opinion, and that it was poſſible enough to maintain that *Bulimie* ariſeth not from a Condenſation, but Rarifaction of the Stomach; for the Spirit which flows from the Snow, is nothing but the pure Air of the concrete ſubſtance, and the moſt ſubtle part of the matter, endued with a vertue of cutting and dividing not only the Fleſh, but alſo Silver and Brazen Veſſels; for we ſee that theſe are not able to keep in the Snow, for it diſſolves and evaporates, and glazes over the outmoſt ſuperficies of the Veſſels with a thin dew, not unlike to Ice, which this Spirit leaves as it ſecretly paſſes through the Pores. Therefore this piercing Spirit like a Flame, ſeizing upon thoſe that travel in Snow, ſeems to burn their outſides, and like Fire to enter and penetrate the Fleſh. Hence it is that the Fleſh is more rarified, and the Heat is extinguiſhed by the cold Spirit which lies upon the ſuperficies of the Body, therefore the Body evaporates a dewy thin ſweat which melts away and decays the ſtrength. Now if a Man ſhould ſit ſtill at ſuch a time, there would not much heat fly out of his Body: But when the motion of the Body doth quickly heat the Nouriſhment, and that heat burſts through the thin Skin, there muſt neceſſarily be a great loſs of ſtrength. Now we know by experience that Cold hath a vertue not only to condenſe but alſo to looſen Bodies, for in extream cold Winters, pieces of Lead are



ſweat. And when we ſee that *Bulimie* happens, hunger, we may conclude that at that s rather in a fluid than condens'd State. t Bodies are rarified in *Winter*, is be- ility of the Spirit; eſpecially when the moving

moving and tiring of the Body cauſes the heat to fly out, which as ſoon as 'tis ſubtilized and agitated, flies apace, and ſpreads it ſelf through the whole Body. Laſtly, 'tis very poſſible, that Apples and dry Figs exhale ſome ſuch thing as this, which rarifies and attenuates the heat of the Beaſts: For ſome things have a natural tendency, as well to weaken, as to refreſh ſome Creatures.

QUEST. IX. *Why does* Homer *appropriate a certain peculiar Epithet to each particular liquid, and call Oyl barely liquid?*

'TWas the Subject once of a Diſcourſe, why, when there are ſeveral ſorts of liquids, the Poet ſhould give every one of them a peculiar Epithet, calling Milk white, Honey yellow, Wine red; and yet for all this beſtow no other upon Oyl, but what it hath in common with all other Liquids. To this 'twas anſwer'd, That as that is ſaid to be moſt ſweet, which is perfectly ſweet, and to be moſt white which is perfectly white (I mean here by perfectly, that which hath nothing of a contrary quality mixed with it) ſo that ought to be called perfectly humid, whereof never a part is dry: But this is proper to Oyl. For firſt of all, its ſmoothneſs ſhows the evenneſs of its parts, for touch it where you pleaſe, 'tis all alike: Beſides you may ſee your Face in it as perfectly as in a Looking-glaſs; for there is nothing rough in it to hinder the reflection, but by reaſon of its humidity, from every part of it, it reflects to the Eyes the leaſt particle of Light. As on the contrary, Milk of all other Liquids does not return our Images, becauſe it hath too many terrene and groſs parts mixed with it: Again, Oyl, of all other Liquids, makes the leaſt noiſe when moved; for it is perfectly humid. Other Liquids when they are moved or poured out, their hard and groſſer parts fall and dash one against another, and ſo make a noiſe, by reaſon of their [illegible] neſs. Moreover, Oyl only is pure and [illegible] 'tis of all other Liquids moſt compact, [illegible] empty Spaces and Pores between the dry [illegible] to receive what chances to fall upon it.

of the ſimilitude of parts, 'tis cloſely joined together, and unfit to be joined to any thing elſe. When Oyl froths, it does not let any wind in, by reaſon of the contiguity and ſubtilty of its parts: And this is alſo the cauſe why fire is nouriſhed by it: For Fire feeds upon nothing but what is moiſt, for nothing is combuſtible but what is ſo; for when the Fire is kindled, the Air turns to ſmoak, and the terrene and groſſer parts remain in the Aſhes: Fire only preys upon moiſture, which is its natural Nouriſhment. Indeed, Water, Wine and other Liquors, having of abundance of earthy and heavy parts in them, by their Fall, part, and by their roughneſs and weight, ſmother and extinguiſh it: But Oyl, becauſe purely liquid, by reaſon of its ſubtilty, is overcome by the fire, and ſo changed into Flame. 'Tis the greateſt Argument that can be of its humidity, that the leaſt quantity of it ſpreads it ſelf a great way; for ſo ſmall a drop of Honey, Water or any other Liquid, does not extend it ſelf ſo far; but very often, by reaſon of the dry mixt parts, is preſently waſted. Oyl, becauſe 'tis ductile and ſoft, Men are wont to make uſe of it for annointing their Bodies, for it runs along and ſpreads it ſelf through all the parts, and ſticks ſo firmly to them, that 'tis not eaſily waſh'd off.* We find by experience, that a Garment wet with Water is preſently dried again; but 'tis no eaſie matter to waſh out the ſpots and ſtains of Oyl: For it enters deep, becauſe of its moſt ſubtile, and humid nature: Hence 'tis, that *Ariſtotle* ſays, That the drops of diluted Wine, are the hardeſt to be got out of Cloaths, becauſe they are more ſubtile, and run further into the Pores of the Cloath.

QUEST. X.

[illegible] is the reaſon that Fleſh of Sacrificed Beaſts, after they have found [illegible]hile upon a Fig-tree, are more tender than before? wher[illegible] there's n[illegible]

A[illegible] ppe[illegible] ive were commending *Ariſtio*'s Cook, who, am[illegible]gſt other Diſhes that he had dreſt very curiouſly, brought a Cock to Table juſt kill'd as a

Sacrifice to *Hercules*, ſo tender as though it had been killed a day or two before. When *Ariſtio* told us that that was no wonder, ſeeing ſuch a thing might very eaſily be done, if the Cock, as ſoon as he was killed, was hung upon a Fig-tree, we begun to enquire into the Reaſon o what he aſſerted. Indeed I muſt confeſs that our Ey aſſures us, that a Fig-tree ſends out a fierce and ſtrong Spirit; which is yet more evident, from what we heard ſaid of Bulls; That is, a Bull after he is tyed to a Fig-tree though never ſo mad before, grows preſently tame, and will ſuffer you to touch him, and on a ſuddain all his Rage and Fury cools and dies. But the chiefeſt cauſe that works this change, is the ſharp acrimonious quality of the Tree. For this tree of all others is the fulleſt of Sap, and ſo are its Figs, Wood and Bark; and hence it comes to paſs, that the ſmoak of Fig-wood is moſt offenſive to the Eyes; and when 'tis burned its Aſhes makes the beſt Lee to ſcour withal. But all theſe Effects proceed from Heat. Now there are ſome that ſay, when the Sap of this Tree thrown into Milk curds it, that this effect does not ariſe from the irregular Figures of the parts of the Milk, which joyn in one Frame, the ſmooth and globoſe parts being ſqueezed out but that by its heat it looſens the unſtable and watry parts of the Liquid Body. Now this is an Argument of the unprofitableneſs of the Sap of this Tree, that though it be very ſweet, yet it makes the worſt Liquor in the World. Nor does that which is ſmooth proceed from thoſe hooked parts, but that which is cold and raw is contracted by heat. And this may be made evident from Salt, which is hot, and an Enemy to cold: To it above all other things, Nature has given a diſſolving faculty; therefore the Fig-tree ſends forth [illegible] hot and ſharp Spirit, which cuts and boils the fleſh of the Bird. The very ſame thing may be effected, by placing the Fleſh upon an heap of Corn or near Nitre, the heat will produce the ſame that the Fig-tree did. Now it may be made manifeſt, that Wheat is naturally hot, in that if put into a Hogſhead, and placed among Wheat, it preſently conſum'd.

PLUTARCH

PLUTARCH's SYMPOSIACS.

The Seventh Book.

THE *Romans*, *Soſſius Senecio*, remember a pretty ſaying of a pleaſant Man and good Companion, who Supping alone, ſaid, *That he had eaten to day, but not Supp'd*, as if a Supper always wanted Company and Agreement, to make it palatable and pleaſing: *Evenus* ſaid, that Fire was the ſweeteſt of all Sawces in the World: And *Homer* calls Salt θεῖον Divine: And moſt call it χαριτας Graces, becauſe mixt with moſt part of our Food, it makes it palatable, and agreeable to the Taſt. Now indeed, the beſt and moſt Divine Sawce that can be at an entertainment or a ſupper, is a familiar and pleaſant Friend, not becauſe he eats and drinks with a Man, but becauſe he participates of, and communicates, diſcourſe, eſpeciallp if the talk be profitable, pertinent and inſtructive: For commonly looſe talk over a Glaſs of Wine, raiſeth paſſions and ſpoil Company, and therefore it is fit that we ſhould be as Critical in examining what diſcourſes, as what Friends are fit to be admitted to a Supper; not following either the ſaying or opinion of the *Spartans*, who when they entertain'd any young Man or a Stranger in their public Halls, ſhew'd him the Door, with theſe words; *No diſcourſe goes out this way.* What we uſe to talk of may be freely diſclos'd to every Body, becauſe we have no[illegible]our diſcourſes that tends to looſeneſs, debauche[illegible]f our ſelves, or back-biting others: Judg[illegible]ples, of which this Seventh Book contains

QUEST. I. *Againſt thoſe who find fault with* Plato, *for ſaying that Drink paſſeth through the Lungs.*

AT a Summer Entertainment, one of the Company pronounc'd that common Verſe,

Now drench thy Lungs with Wine, the Dog appears:

And *Nicias* of *Nicopolis* a Phyſitian, preſently ſubjoyn'd 'Tis no wonder that *Alcæus*, a Poet ſhould be ignorant of that of which *Plato* the Philoſopher was: Though *Alcæus* may be defended; for 'tis probable, that the Lungs lying near the Stomach, may participate of the Steam, of the Liquor, and be drencht with it: But the Philoſopher expreſly delivering, that moſt part of our drink paſſeth through the Lungs, hath precluded all ways of excuſe to thoſe that would be willing to defend him: For, 'tis a very great and complicated ignorance; for firſt it being neceſſary that our liquid and dry foood ſhould be mixt, 'tis very probable, that the Stomach is the Veſſel for them both, which throws out the dry food after 'tis grown ſoft and moiſt into the Guts: Beſides, the Lungs being a denſe and compacted body, How is it poſſible, that when we ſup Gruel, or the like, the thicker parts ſhould paſs through them? And this was the Objection which *Eraſiſtratus* rationally made againſt *Plato*: Beſides, when he conſidered for what end every part of the body was made, and what uſe Nature deſign'd in their contrivance, 'twas eaſie to perceive, that the Epiglottis was framed on purpoſe, that when we drink, the Wind-pipe ſhould be ſhut, and nothing be ſuffer'd to fall upon the Lungs: For if any thing by chance gets down that way, we are troubled with retching and coughing, till it is thrown up again. And this Epiglottis being fram'd ſo, that it may fall on [illegible] whilſt we ſpeak ſhuts the Wezand, but w[illegible] drink, falls upon the Wind-pipe, and ſo f[illegible] ſage for our Bre[illegible]: Beſides, we know, that th[illegible] drink by little and little, are looſer than thoſe wh[illegible] greedily, and large draughts, for in the latter, the force drives it into their Bladders, but in the former [illegible]

ſtays, and by its ſtay is mixt with, and moiſtens the Meat throughly. Now this could not be, if in the very drinking, the liquid was ſeparated from the food, but the effect follows, becauſe we mix and convey them both together, uſing (as *Eraſiſtratus* Phraſeth it) the Liquid as a Vehicle for the dry: *Nicias* having done, *Protogenus* the Grammarian ſubjoyn'd, that *Homer* was the firſt that obſerved the Stomach was the Veſſel of the Food, and the Wind-pipe, which the Antients called ἀσσάραγος, of the Breath, and upon the ſame account they called thoſe who had loud voices ἐυσφαράγες: And when he deſcribes how *Achilles* killed Hector, He ſays,

He pierc'd his Wezand λαυκανίην, *where Death enters ſoon,*

And adds,

But not his ἀσφάραγον, *Wind pipe*:

Taking the ἀσφάραγος for the proper paſſage of the Breath: upon this, all being ſilent, *Florus* began thus, What ſhall we tamely ſuffer *Plato* to be run down; By no means, ſaid I, for if we deſert him, *Homer* muſt be in the ſame condition, for he is ſo far from denying the Wind-pipe to be the paſſage for our drink, that the dry food in his opinion goes the ſame way; for theſe are his words,

Ἐκ φάρυγος

Flow'd clotted Wine and undigeſted Fleſh

Unleſs perchance you will ſay, that the Cyclops, as he had but one Eye, ſo had but one paſſage for his Food and Voice: Or would have φάρυγξ to ſignifie Wezand not Wind pipe, as both all the Antients and Moderns uſe it: I produce this becauſe 'tis really his meaning, not becauſe I want other teſtimonies, for *Plato* hath ſtore of learned Men to joyn with him: For not to mention *Eupolus*, who in his Play, called the Flatterers, ſays Protagoras *bids us drink a luſty Bowl,*

That

That when the Dog appears our Lungs may be ſtill be moiſt, or Elegant *Eratoſthenes*, who ſays,

And having drencht his Lungs with pureſt Wine:

But *Euripides* ſomewhere expreſly, ſaying,

The Wine paſs'd thro' the hollows of the Lungs.

Shews that he ſaw better and clearer than *Eraſiſtratus*. For he ſaw that the Lungs have Cavities and Pores, through which the Liquids paſs; For the Breath in expiration, hath no need of Pores, but that the Liquids, and thoſe things which paſs with them, might go through; 'tis made like a Strainer and full of Pores: Beſides Sir, as to the influence of Gruel which you propoſed: The Lungs can diſcharge themſelves of the thicker parts, together with the thin, as well as the Stomach: For our Stomach is not as ſome fancy, ſmooth and ſlippery, but full of aſperities, in which 'tis probable that the thin and ſmall particles are lodged, and ſo not taken quite down: But neither this nor the other can we poſſitively affirm; for the curious contrivance of Nature in her operations, is too hard to be explained: nor can we be particularly exact upon thoſe Inſtruments (I mean the Spirit and the Heat) which ſhe makes uſe of in her works: But beſides thoſe we have mentioned to confirm *Plato*'s opinion, let us produce *Philiſtion* of *Locris*, a very ancient and very famous Phyſitian, and *Hippocrates* too; For they thought of no other paſſage but that which *Plato* mentions: *Dioxippus* knew very well that precious talk of *Epiglottis*, but ſays, that when we feed the moiſt parts are about that ſeparated from the dry, and the firſt are carried down the Wind-pipe, the other down the Wezand: And that the Wind-pipe receives no parts of the food, but the Stomach together with the dry parts, receive ſome portion of the Liquids: And this is probable, for the *Epiglottis* lies over the Wind-pipe, as a Fence and Strainer, that the drink might get in by little and little, leſt deſcending in a large full ſtream, it ſtop the Breath and endanger Life: And therefore Birds have no *Epiglottis*, becauſe they do not ſup or lap when they drink, but take up a little in their

Beak, and let it run gently down their Wine-pipe: Theſe Teſtimonies I think are enough; and reaſon confirms *Plato*'s opinion by arguments drawn firſt from ſenſe: For when the Wind-pipe is wounded, no drink will go down, but as if the Pipe was broken it runs out, though the Wezand be whole and unhurt: And all know, that in the Inflamation of the Lungs, the Patient is troubl'd with extream thirſt, the Heat or Dryneſs, or ſome other cauſe, together with the inflamation, making the Appetite intenſe: But a ſtronger evidence than all theſe follows: Thoſe Creatures that have none or very ſmall Lungs, neither want nor deſire drink, becauſe to ſome parts there belongs a natural appetite to drink, and thoſe that want thoſe parts have no need to drink, nor any appetite to be ſupplied by it: But more the Bladder would ſeem unneceſſary, for if the Wezand receives both Meat and Drink, and conveys it to the Belly, the ſuperfluous parts of the Liquids would not want a proper paſſage, one common one would ſuffice as a Canal for both that were convey'd to the ſame Veſſel by the ſame paſſage. But now the Bladder is diſtinct from the Guts, becauſe the Drink goes from the Lungs, and the Meat from the Stomach; they being ſeparated as we take them down: And this is the reaſon, that in our Water nothing can be found, that either in ſmell or colour, reſembles dry Food: But if the drink was mixt with the dry meat in the Belly, it muſt be impregnant with its qualities, and not come forth ſo ſimple and untinged: Beſides a Stone is never found in the Stomach though 'tis likely that the moiſture ſhould be coagulated there as well as in the Bladder, if all the Liquor be conveyed through the Wezand into the Belly. But 'tis probable that the Wezand robs the Wind-pipe of a ſufficient quantity of Liquor as it is going down, and uſeth it to ſo[illegible] and concoct the Meat: And therefore its Excreme[illegible] is never purely Liquid; and the Lungs depoſing o[illegible] the moiſture, as of the Breath to all the [illegible] that want it, depoſits the ſuperfluous portion in the Bladder. And I am ſure that this is a much more [illegible]ble opinion than the other. But which is the Truth

Truth cannot perhaps be diſcovered, and therefore 'tis not fit ſo peremptorily to find fault with the moſt accute and moſt fam'd Philoſopher, eſpecially when the matter is ſo obſcure, and for which the Platoniſts can produce ſuch conſiderable Reaſons.

QUEST. II. *What humour'd Man is he that* Plato *calls* κερασβόλος, *and why do thoſe Seeds that fall on the Bulls Horns become* ἀτεκμονα.

WE had always ſome difficulty ſtarted about κερασβόλος and ἀτεκμόνων, not what humour thoſe words ſignified, (for it is certain that ſome thinking that thoſe Seeds which fall on the Bull's Horns bear fruit which is very hard, did by a Metaphor call a Stiff untractable fellow κερασβόλον and ἀτεκμονα) but what was the cauſe that Seeds falling on the Bulls horns, ſhall bear hard fruit: I had often deſired my Friends to ſearch no farther, and in this *Theophraſtus* will bear me out, for in his Collections of thoſe many particulars, whoſe cauſes we cannot diſcover (ſuch as the Hen's turning round with a Straw in her Mouth after ſhe had Laid, the Deer's burying of his caſt Horns, and Goats ſtopping the whole herd by holding a branch of Sea-holly in his mouth) amongſt the reſt, reckoned this is a thing of which we are certain, but whoſe Cauſe 'tis very difficult to find: But once at Supper at *Delphos*, ſome of my Companions, as if we were not only better Counſellors, when our Bellies are full (as one hath it) but Wine would make us briſker in our Enquiries, and bolder in our reſolutions, deſired me to ſpeak ſomewhat to that Problem: I refus'd; tho' I had ſome excellent Men on my ſide; namely, *Euthydemus* my Fellow-Prieſt, and *Patrocles* my Son in-Law, who brought ſeveral the like inſtances, which they had gathered both from Husbandry and Hunting; *viz.* That thoſe Officers that are appointed to watch the coming of the Hail, avert the ſtorm by offering a Males blood, or the Flowers of a Woman: That a wild Fig being [illegible] to a Garden Fig-tree, keeps the Fruit from falling, promotes their ripening: That Deer when they are taken ſhed Salt Tears, and Boars ſweat: But if you

a mind to ſuch queſtions, *Euthydemus* will preſently deſire you to give an account of *Smallach* and *Cummin*, one of the which if trodden down, as it Springs, will grow the better, and the other Men Curſe and Blaſpheme it whilſt they ſow: This laſt *Florus* thinking to be an idle Foolery, but that we ſhould not forbear to ſearch into the Cauſes of the other things, as if they were incomprehenſible; I have found ſaid I your deſign to draw me on to this Diſcourſe, that you your ſelf may afterward give us a Solution of the other propoſed difficulties.

In my opinion 'tis Cold that cauſes this τὸ ἀτέραμον, that hardneſs in Corn and Pulſe, by contracting and conſtipating their parts till the ſubſtance becomes cloſe and extreamly rigid: Heat is a diſſolving and ſoftning Quality; and therefore thoſe that cite this out of *Homer*,

Neither the Year nor Fields will bear.

Do not juſtly reprehend him. For Fields that are warm by Nature, the Air being likewiſe temperate bear more mellow fruit than others; and therefore thoſe Seeds that fall immediately on the Earth out of the Sowers hand, and are covered preſently, and cheriſht by being covered, partake more of the moiſture and heat that is in the Earth; but thoſe that ſtrike againſt the Oxens Horns do not enjoy the beſt (as *Heſiod* ſpeaks) poſition, but ſeem to be ſcattered rather than ſown: And therefore the Cold either deſtroys them quite, or elſe lighting upon them as they lie naked, condenſeth their moiſture, and makes them hard and ſticky. Thus Stones that lie under Ground and Plant-animals have ſofter Parts than thoſe that are above, and therefore Stone-cutters bury the Stones they would work, as it they deſign'd to have them prepar'd and ſoftned by the Heat. But thoſe that lie above Ground are by the Cold made hard, rigid, and very hurtful to the Tools: And Corn if it lies long upon the Floor, the Grains become much harder than that which is preſently carried away, and ſometimes a cold Wind blowing whilſt the Winnow, ſpoils the Corn, as it hath happened at *Philippi* in *Macedonia*, and the Chaff ſecures the Grains, whilſt on the Floor: For is it any wonder that as Husbandmen

bandmen affirm, one ridg will bear ſoft and fruitful, and the very next to it hard and unfruitful Corn; or, which is ſtranger, that in the ſame *Bean-Cod*, ſome Beans are of this ſort, ſome of the other, as more or leſs wind and moiſture falls upon this or that.

QUEST. III. *Why the middle of Wine, the Top of Oil, and the Bottom of Honey is beſt.*

MY Father-in-Law *Alexion*, laught at *Heſiod*, for adviſing us to drink freely, when the Barrel is newly broacht, or almoſt out; but moderately, when 'tis about the middle, ſince there is the beſt Wine: For, who, ſaid he, doth not know, that the middle of Wine, the top of Oyl, and the bottom of Honey is beſt? Yet He bids us ſpare the middle, and ſtay till worſe Wine runs, when the Barrel is almoſt out. This ſaid, the Company minded *Heſiod* no more, but began to enquire into the cauſe of this difference: we were not at all puzled about the Honey, every Body almoſt knowing, that that which is lighteſt is ſo becauſe 'tis rare, and the heavieſt parts are denſe and compact, and by reaſon of their weight ſubſide the others: So if you turn below the Veſſel, each in a little time will recover its proper place, the heavier ſubſiding, and the lighter riſing above the reſt: And as for the Wine, probable ſolutions preſently appeared; for its ſtrength conſiſting in heat, 'tis reaſonable that it ſhould be contained chiefly in the middle, and there beſt preſerved, for the lower parts, the Lees ſpoil, and the upper are impaired by the neighbouring Air, for that the Air will impair Wine no Man doubts, and therefore we uſually bury or cover our Barrels, that as little Air as can be might come near them; and beſides, which is an evident ſign, a Barrel when full is not ſpoil'd ſo ſoon, as when 'tis half-empty; becauſe a great deal of air getting the empty ſpace, troubles and diſturbs the Liquor: Now the Wine that is in the midſt is preſerv'd and defended by its ſelf, not admitting much of the external Air, which is apt to injure and corrupt it; But the Oyl was worſe becauſe it was foul and troubled with the Lees and the top was not really better than the reſt, but only ſeem'd ſo

becauſe it was fartheſt removed from thoſe corrupting Particles. Others thought the thickneſs of the Liquor to be the Reaſon, which thickneſs keeps it from mixing with other humids, unleſs blended together, and ſhaken violently; and therefore it will not mix with Air, but keeps it off by its ſmoothneſs, and cloſe contexture, ſo that it hath no power to corrupt it: But *Ariſtoele* ſeems to be againſt this Opinion, who hath obſerved that Oyl grows ſweeter by being kept in Veſſels not exactly fill'd, and afterwards aſcribes this melioration to the Air, for more Air, and therefore more powerful to produce the effect, flows into a Veſſel not well fill'd; What then (ſaid I) the ſame Quality in the Air may ſpoil Wine, and better Oyl; long keeping improves Wine, but ſpoils Oyl; now the Air keeps Oyl from growing cold, for that which is cool'd continues freſh and new, but that which is kept cloſe up, having no way to exhale its corrupting parts preſently decays, and grows old: Therefore 'tis probable that the Air coming upon the Superficies of the Oyl keepeth it freſh and new. And this is the Reaſon that the top of Wine is worſt, and of Oyl beſt; becauſe Age betters the one, and ſpoils the other.

QUEST. IV. *What was the reaſon of that Cuſtom of the ancient* Romans *to remove the Table before all the Meat was eaten, and not to put out the Lamp*

Florus an old Love would not let the Table be quite empty when 'twas removed, but always left ſome Meat upon it, declaring likewiſe that his Father and Grand-father were not only curious in this matter, but would never ſuffer the Lamp after Supper to be put out that they might looſe no Oyl. *Euſtrophus* the *Athenian* being preſent ſaid, what could they get by that, unleſs they knew the cunning trick of our *Polycharmus*, who after long liberation how to find out a way to prevent the Servants ſtealing of the Oyl, at laſt with a great deal of difficulty happened upon this: Aſſoon as you have put out the Lamp, fill it up, and the next morning look carefully whether it remains full: Then *Florus* with a ſmile reply'd, well, ſince we are agreed about that, let us inquire for what

what reaſon the Ancients were ſo careful about their Tables and their Lamps: Firſt, about the Lamps: And his Son-in-Law *Caſerinus* was of opinion that the Ancients abominated all extinction of fire becauſe of the relation that it had to the Sacred and Eternal Flame: Fire, like Man, may be deſtroy'd two ways, either when 'tis violently quencht, or when it naturally decays. The Sacred Fire was ſecur'd againſt both ways, being always watch'd, and continually ſupply'd; but the common Fire they permitted to go out of it ſelf, not forcing or violently extinguiſhing it, but not ſupplying it with nouriſhment like an uſeleſs Beaſt, that they might not feed it to no purpoſe: *LuciusFlorus*'s Son ſubjoyn'd, That all the reſt of the Diſcourſe was very good, but that they did not reverence and take care of this holy Fire, becauſe they thought it better, or more venerable than other Fire; but, as amongſt the *Egyptians* ſome worſhip the whole Species of *Dogs*, *Wolves* or *Crocodiles*, yet kept but one *Wolf*, *Dog*, or *Crocodile*; (for all could not be kept) ſo their particular care which the Ancients took of the Sacred Fire was only a ſign of the reſpect they had for all Fires: For nothing bears ſuch a reſemblance to an Animal as Fire; 'tis mov'd and nouriſh'd by it ſelf, and by its brightneſs, like the Soul, diſcovers and makes every thing apparent: But in its quenching it principally ſhows ſome Power that ſeems to proceed from our vital principle: For it makes a noiſe, and reſiſts like an Animal dying, or violently ſlaughter'd: And can you (looking upon me) offer any better reaſon? I can find fault (reply'd I) with no part of the Diſcourſe, yet I would ſubjoyn, that this Cuſtom is an Inſtruction for kindneſs and good Will: for 'tis not lawful for any one that had eaten ſufficiently to deſtroy the remainder of the Food; nor for him that hath ſupply'd his neceſſities from the Fountain, to ſtop it up, nor for him that hath made uſe of any marks either by Sea or Land, to ruin or deface them; but every one ought to leave thoſe things that may be uſeful to thoſe perſons that afterwards may have need of them: Therefore 'tis not fit, out of a Saving covetous humour, to put out a Lamp as ſoon as we need it

not; but we ought to preſerve and let it burn for the uſe of thoſe that perhaps want its light: Thus 'twould be very generous to lend our Ears and Eyes, nay, if poſſible, our reaſon and underſtanding to others, whilſt we are idle or aſleep. Beſides, conſider whether to ſtir up men to gratitude theſe minute obſervances were practiſed; the Ancients did not act abſurdly when they highly reverenced an Oak: The *Athenians* call'd one Fig-tree Sacred, and forbad any one to cut down an Olive; for ſuch obſervances do not (as ſome fancy) make men prone to Superſtition, but perſwade us to be communicative and grateful to one another, by being accuſtomed to pay this reſpect to theſe ſenſeleſs and inanimate Creatures: Upon the ſame reaſon *Heſiod* methinks adviſeth well, who would not have any Meat or Broth ſet on the Table out of thoſe Pots out of which there had been no portion offer'd, but order'd the firſt Fruits to be given to the Fire as a reward for the ſervice it did in preparing it: And the *Romans* dealing well with the Lamps did not take away the nouriſhment, they had once given, but permitted them to live and ſhine by it: When I had ſaid thus, *Euſtrophus* ſubjoyn'd, This gives us ſome light into that Query about the Table, for they thought that they ought to leave ſome portion of the Supper for the Servants and Waiters, for thoſe are not ſo well pleas'd with a Supper provided for them apart, as with the reliques of their Maſters Table; and upon the account, They ſay the *Perſian* King did not only ſend Portions from his own Table to his Friends, Captains, and Gentlemen of his Bed-chamber, but had always what was provided for his Servants and his Dogs ſerv'd up to his own Table; that as far as poſſible all thoſe Creatures whoſe Service was uſeful, might ſeem to be his Gueſts and Companions: For by ſuch feeding in common and participation, the wildeſt of Beaſts might be made tame and gentle: Then I with a ſmile, ſaid, But Sir, that Fiſh there that according to the Proverb is laid up, why do not we bring out into play together with *Pythagoras* his *Chœnix* (a meaſure) which he forbids any man to ſit upon; thereby teach-

ing us that we ought to leave ſomething of what we have before us for another time, and on the preſent day be mindful of the morrow: We *Boætians* uſe to have that ſaying frequent in our Mouths, Leave ſomething for the *Medes*; ever ſince the *Medes* over-ran and ſpoil'd *Phocis* and the Marches of *Boætia*, but ſtill, and upon all occaſions, we ought to have that ready, Leave ſomething for the Gueſts that may come: And therefore I muſt needs find fault with that always empty and ſtarving Table of *Achilles*, for when *Ajax* and *Ulyſſes* came Ambaſſadors to him, he had nothing ready, but was forced out of hand to dreſs a freſh Supper: And when he would entertain *Priam*, He again beſtirs himſelf, kills a white Ewe, joynts and dreſſes it, and in that work ſpent a great part of the Night: But *Eumeus* (a wiſe Scholar of a wiſe Maſter) had no trouble upon him when *Telemachus* came home, but preſently deſired him to ſit down and feaſted him, ſetting before him Diſhes of boyl'd Meat,

The cleanly reliques of the laſt Night's Feaſts.

But if this ſeems triflng, and a ſmall matter, I am ſure 'tis no ſmall matter to command, and reſtrain appetite, while there are dainties before you to ſatisfie and pleaſe it. For thoſe that are us'd to abſtain from what is preſent, are not ſo eager for abſent things as others are: *Lucius* ſubjoyning ſaid, that he had heard his Grandmother ſay, That the Table was Sacred, and nothing that is Sacred ought to be empty: Beſides, continued he, in my opinion, the Table hath ſome reſemblance of the Earth, for beſides nouriſhing us it is round and ſtable, and is fitly called by ſome ἑστία. Therefore as we deſire that the Earth ſhould always have and bear ſomething that is uſeful for us, ſo we think that we ſhould not let the Table be altogether empty, and void of all Proviſion.

QUEST.

QUEST. V. *That we ought carefully to preſerve our ſelves from pleaſures ariſing from bad Muſic: And how it may be done.*

AT the *Pythian* Games *Calliſtratus*, Procurator of the *Amphictyones*, forbad a Piper, his Citizen and Friend, who did not give in his name in due time, to appear in the Solemnity according to the Law: But afterward entertaining us, he brought him into the room with the Chorus, finely dreſt in his Robes, and with Chaplets on his head, as if he was to contend for the Prize: And at firſt indeed he play'd a very fine tune, but afterwards having tickled, and ſounded the humour of the whole Company, and found that moſt were incliu'd to pleaſure, and would ſuffer him to play what effeminate and laſcivious Tunes he pleas'd, throwing aſide all modeſty, he ſhew'd that Muſic was more intoxicating than Wine, to thoſe that wantonly and unskilfully uſe it: For they were not content to ſit ſtill, and applaud and clap, but many at laſt leapd from their Seats, danc'd laſciviouſly, and made ſuch gentle ſteps as became ſuch effeminate and mollifying Tunes: But after they had done, and the Company as it were recover'd of it's madneſs, began to come to it ſelf again: *Lampias* would have ſpoken to, and ſeverely chid the young men, but fearing he would be too harſh, and give offence; *Calliſtratus* gave him a hint, and drew him on by this diſcourſe: For my part I abſolve all Lovers of ſhows and Muſic from intemperance, yet I cannot altogether agree with *Ariſtoxenus*, who ſays that thoſe Pleaſures alone deſerve the approbation Καλῶς; (fine!) For we call Viands and Oyntments Καλὰ fine, and we ſay we have Καλῶς finely din'd, when we have been well and ſplendidly entertain'd: Nor in my opinion doth *Ariſtotle* free thoſe complacencies we take in Shows and Songs upon good Reaſon, ſaying thoſe belong peculiarly to Man, and that of other Pleaſures Beaſts have a ſhare: For I am certain that a great many irrational Creatures are delighted with Muſic: As Deer with Pipes, and Mare;

whilſt they are Horſing they play a Tune call'd ἵππιος: And *Pindar* ſays that his Songs make him move,

As brisk as Dolphins, *whom a charming Tune*
Hath rais'd from th' bottom of the quiet Flood.

For when they dance they lift up their heads above water, being much pleas'd and delighted with the ſight, and in imitation of Dancers, they twiſt their backs this way and that way; therefore I ſee nothing peculiar in thoſe pleaſures that they ſhould be accounted proper to the mind, and all others to belong to the body, ſo far as to end there. But Muſic, Rhime, Dancing, Song, paſſing through the Senſe, fix a pleaſure and titillation in the ſportive part of the Soul, and therefore none of theſe pleaſures is injoy'd in ſecret, nor want Darkneſs and Walls about them according to the Womens Phraſe; but Cirques and Theaters are built for them; and to frequent ſhows and Muſic meetings with Company is both more delightful, and more gentile, becauſe we take a great many Witneſſes not of looſe and intemperate, but pleaſant and gentile paſſing away our time: Upon this diſcourſe of *Calliſtratus*, my Father *Lamprias* ſeeing the Muſitians grow bolder, ſaid; that is not the reaſon Sir, and in my Opinion the Antients were much out when they nam'd *Bacchus* the Son of forgetfulneſs, they ought to have call'd him his Father; for it ſeems he hath made you forget that of thoſe faults which are committed about Pleaſures, ſome proceed from a looſe intemperate inclination, and others from heedleſneſs or ignorance: Where the ill effect is very plain, there, intemperate inclination captivates Reaſon, and forces men to Sin: But where the juſt reward of intemperance is not directly and preſently inflicted, their ignorance of the danger, and heedleſneſs, makes men eaſily wrought on and ſecure: Therefore thoſe that are vitious either in Eating, Drinking or Venery, which Diſeaſes, waſting of Eſtates, and evil Reports uſually attend, we call ἀκολάστους, intemperate: For inſtance that *Theodectes* who having ſore eyes when his Miſtreſs came to ſee him, ſaid,

All hail delightful Light.

Or *Anaxarchus* the *Abderite*,

A wretch who knew what miſchiefs wait on Sin,
And yet his Nature forc't him back again:
Once almoſt free, he ſank again to Vice,
That terror and diſturber of the Wiſe:

Now thoſe that take all care poſſible to ſecure themſelves from all thoſe Pleaſures, that aſſault them, either at the Smelling, Touch or Taſte, are often ſurpriz'd by thoſe that make their treacherous approaches either at the Eye or Ear: But ſuch though as much led away as the others, we do not in like manner call ἀκολάστους καὶ ἀκρατεῖς looſe and intemperate; for they are debaucht through ignorance and want of experience; for they imagin they are far from being ſlaves to Pleaſures if they can ſtay all day in the Theater without Meat or Drink: as if a Pot forſooth ſhould be mighty proud that a Man cannot take it up by the bottom or the Belly and carry it away, though he can eaſily do it by the Ears, and therefore *Ageſilaus* ſaid 'twas all one whether a Man were a *Cinordus* before or behind. We ought principally to dread thoſe ſoftning delights that pleaſe and tickle through the Eyes and Ears, and not think that City not taken which hath all it's other Gates ſecur'd by Bars, Port-Cullices and Chains, if the Enemies are already entred through one, and have taken poſſeſſion: Or fancy our ſelves invincible againſt the aſſaults of Pleaſure, becauſe Stews will not provoke us when the Muſic Meeting or Theatre prevails: For we in one caſe as much as the other reſign up our Souls to the impetuouſneſs of Pleaſures, which pouring in thoſe potions of Songs, Cadencies and Tunes, more powerful and bewitching than the beſt mixtures of the skilful Cook or Perfumer, conquer and corrupt us, and in the mean time by our own confeſſion, as 'twere, the fault is chiefly ours: Now as *Pindar* ſaith, nothing that the Earth and Sea hath provided for our Tables can be juſtly blam'd, but neither our Meat or Broth, nor this excellent Wine which we drink, hath rais'd ſuch a noiſie tumultuous Pleaſure, as thoſe

Songs and Tunes did, which not only fill'd the houſe with claping and ſhouting; but perhaps the whole Town: Therefore we ought principally to ſecure our ſelves againſt ſuch delights, becauſe they are more powerful than others, as not being terminated in the Body, like thoſe which allure the Touch, Taſte or Smelling; but affecting the very intellectual and judging Faculties. Beſides from moſt other delights, though Reaſon doth not free us, yet other Paſſions very commonly divert us: Sparing niggardlineſs will keep a Glutton from dainty Fiſh, and covetouſneſs will confine a Lecher from a coſtly Whore: As in one of the *Menanders* Plays, where every one of the Company was to be intic'd by the Bawd who brought out a ſurpriſing Whore; but each of them though all boon Companions,

Sat ſullenly, and fed upon his Cates.

For to pay intereſt for Money is a ſevere puniſhment that follows intemperance, and to open our Purſes is no eaſie matter. But theſe pleaſures that are call'd Gentile, and Sollicite the Ears or Eyes of thoſe that are frantic after Shows and Muſic, may be had without any charge at all, in every place almoſt, and upon every occaſion, they may be enjoy'd, at the Prizes, in the Theater, or Entertainments at other coſt: And therefore thoſe that have not their reaſon to aſſiſt and guide them, may be eaſily ſpoiled: Silence following upon this, what Application ſaid I ſhall reaſon make, or how ſhall it aſſiſt? For I do not think it will apply thoſe Ear-covers of *Xenocrates*, or force us to riſe from the Table as ſoon as we hear a Harp ſtruck, or a Pipe blown: No indeed, replied *Lamprias*, but as ſoon as we meet with the foreſaid intoxications, we ought to make our application to the Muſes, and fly to the Helicon of the Antients: To him that loves a coſtly Strumpet, we cannot bring a *Panthea* or *Penelope* for cure, but one that delights in Mimics and Buffoons, looſe Odes or debauch'd Songs we can bring to *Euripides*, *Pindar* and *Menander*, that he might waſh (as *Plato* phraſeth it) his Salt hearing with freſh reaſon: As the Exorciſts command the poſſeſt to

read over, and prouounce to them *Epheſian* Letters, ſo we in thoſe Poſſeſſions, ranking Madneſs, when

We toſt our Hands with noiſe, and madly ſhout,

Remembring thoſe venerable and ſacred Writings, and comparing with them thoſe Odes, Poems and vain empty Compoſitions, ſhall not be altogether cheated by them, or permit our ſelves to be carried away ſidelong, as by a ſmooth and undiſturbed Stream.

QUEST. X. *Concerning thoſe Gueſts that are call'd ſhadows, and whether being invited by ſome to go to anothers Houſe, they ought to go, and when, and to whom?*

HOmer makes *Menelaus* come uninvited to his Brother *Agamemnon*'s Treat, when he Feaſted the Commanders:

For well he knew great cares his Brother vext.

He did not take Notice of the plain and evident Omiſſion of his Brother or ſhew'd his Reſentments, by not coming as ſome ſurly teſty Perſons uſually do upon ſuch overſights of their beſt Friends; who had rather be overlookt than particularly invited that they might have ſome colour for their pettiſh anger: But about the introduc'd Gueſts (which we call ſhadows) who are not invited by the *Entertainer*, but by ſome others of the Gueſts, a queſtion was ſtarted, from whom that cuſtom began: Some thought from *Socrates*, who perſwaded *Ariſtodemus*, who was not invited, to go along with him to *Agatho*'s, where there happened a pretty jeſt: For *Socrates*, ſtaying ſomewhat behind, *Ariſtodemus* went in firſt, and this was requiſite, for the Sun ſhining on their Backs, the ſhadow ought to go before the Body: Afterwards it was thought neceſſary at all entertainments, eſpecially of great Men, when the Inviter did not know their Favorites and Acquaintance, to deſire to the Invited to bring his Company, appointing ſuch a ſet number, leſt they ſhould be put to the ſame ſhifts which he was put to, who invited King *Philip* to his Country Houſe: He came with numerous attendance, but the

Proviſion was not equal to the Company. Therefore ſeeing his Entertainer much caſt down, he ſent ſome about to tell his Friends privately, that they ſhould keep one Corner of their Bellies for the Cheeſecakes that were to come; And they expecting them, fed ſparingly on the meat that was ſet before them, ſo that the proviſion ſeem'd ſufficient for them all: When I had talkt thus waggiſhly to the Company, *Florus* had a mind to talk gravely concerning theſe ſhadows, and have it diſcuſt, whether it was fit for thoſe that were ſo invited to go or no: His Son in Law *Cæſerinus* was poſitively againſt it: We ſhould, ſays he, follow *Heſiod*'s advice,

Invite a Friend to Feaſt:

Or at leaſt we ſhould have our acquaintance and familiars to participate of our entertainments, mirth and diſcourſe over a Glaſs of Wine; But now, as Ferry-men permit their Paſſengers to bring in what lardle they pleaſe, ſo we permit others to fill our entertainments with any perſons, let them be good Companions or not. And I ſhould wonder, that any Man of breeding being ſo, *i. e.* not at all invited, ſhould go; ſince for the moſt part, he muſt be unacquainted with the Entertainer, or if he was acquainted, was not thought worthy to be bidden; Nay, he ſhould be more aſhamed to go to ſuch an one, if he conſiders that he will look like an upbraiding of his unkindneſs, and yet a rude intruding into his Company againſt his will. Beſides; to go before or after the Gueſts that invites him, muſt look unhandſomly, nor is it creditable to go and ſtand in need of Witneſſes to aſſure the Gueſts, that he doth not come as a principally invited Perſon, but ſuch an one's ſhadow. Beſide, to attend others bathing or annointing, to obſerve his hour, whether he goes early or late, is Servile and Gnathonical (if there ever was ſuch an excellent Fellow as *Gnatho* to feed at another Mans Table) beſides, if there is no more proper time and place to ſay,

Speak Tongue, if thou wilt utter jovial things.

Than

Than at a Feaſt, and freedom and raillery is mixt with every thing that is either done or ſaid over a Glaſs of Wine. How ſhould he behave himſelf, who is not a true principally invited Gueſt, but as it were a Baſtard and ſuppoſititious Intruder? For whether he is free or not, he lies open to the exception of the Company: Beſides, the very meanneſs and vileneſs of the name, is no ſmall evil to thoſe who do not reſent it, but can quietly endure to be called, and anſwer to the name of ſhadows: For by enduring ſuch baſe Names, Men are inſenſibly cuſtomed and drawn on to baſe Actions: Therefore, when I make an Invitation (for 'tis hard to break the cuſtom of a place) I give my Gueſts leave to bring ſhadows; but when I my ſelf am invited as a ſhadow, I aſſure you I refuſe to go: A ſhort ſilence followed this diſcourſe; then *Florus* began thus, This laſt thing you mentioned, Sir, is a greater difficulty than the other, for 'tis neceſſary when we invite our Friends to give them liberty to chuſe their own ſhadows, as was before hinted; for to entertain them without their Friends, is not very obliging, nor is it very eaſie to know whom the Perſon we invite would be moſt pleaſed with. Then ſaid I to him, Conſider therefore whether thoſe that give their Friends this Licenſe to invite, do not at the ſame time give the invited Licenſe to accept the invitation, and come to the Entertainment. For it is not fit, either to give Licenſe, or deſire another to do that which is not decent to be done; or to conſent, urge and perſuade that which ought to be perſuaded: When we entertain a great Man or Stranger, there we cannot invite or chuſe his Company, but muſt receive thoſe that come along with him; but when we Feaſt a Friend, 'twill be more acceptable if we our ſelves invite all, as knowing his Acquaintance and Familiars; for it tickles him extreamly, to ſee that others take notice that he hath chiefly a reſpect for ſuch and ſuch, loves their Company moſt, and is well pleaſed when they are honoured and invited as well as he, yet ſometimes we muſt deal with our Friend, as Petitioners do when they make Addreſſes to a God, they offer vows to all that belong to the ſame

Altar and the ſame ſhrine, though they make no particular mention of their Names: For no Dainties, Wine or Ointment can encline a Man to Merriment, as much as a pleaſant agreeable Companion. For as 'tis rude and ungentile to enquire and ask what ſort of Meat, Wine or Ointment the Perſon whom we are to entertain loves beſt: So 'tis never diſobliging or abſurd to deſire him, who hath a great many Acquaintance, to bring thoſe along with him whoſe Company he likes moſt, and in whoſe converſation he can take the greateſt Pleaſure. For 'tis not ſo irkſom and tedious to ſail in the ſame Ship, to dwell in the ſame Houſe, or be a Judge upon the ſame Bench, with a Perſon whom we do not like, as to be at the ſame Table with him; and the contrary is pleaſant. An Entertainment is a Communion of ſerious or merry Diſcourſe or Actions: And therefore to make a merry Company, we ſhould not pick up any at a venture, but take only ſuch as are known to one another and ſociable. Cooks, 'tis true, mix ſowre and ſweet Juices, rough and oily, to make their Sawces; but there never was an agreeable Table, or pleaſant Entertainment, where the Gueſts were not all of a piece, and all of the ſame humour: Now as the Peripatetics ſay, The firſt Mover in Nature moves onely, and is not moved, and the laſt moved is moved only, *but not moves*; and between theſe there is that which moves and is moved by others: So there is the ſame Analogy between thoſe three ſorts of Perſons that make up a Company, there is the ſimple Inviter, the ſimple Invited, the the Invited that invites another: We have ſpoken already concerning the Inviter, and it will not be improper in my Opinion to deliver my Sentiments be out the other two. He that is invited and invites others, ſhould in my opinion be ſparing in the number that he brings. He ſhould not, as if he were to forage in an Enemies Country, carry all he can with him, or like thoſe who go to poſſeſs a new found Land, by the exceſſive number of his own Friends, incommode or exclude the Friends of the Inviter, ſo that the Inviter muſt be in the ſame Caſe with thoſe that ſet forth Suppers to *Hecate*;

and

and thoſe called ἀπόλεγπαῖοι, of which, neither they nor any of their Family partake any thing but the Smoak and Trouble: 'Tis true they only ſpeak in waggery that ſay,

He that at Delphos *offers Sacrifice,*
Muſt after, Meat for his own Dinner buy.

But the ſame thing really happens to him who entertains ill-bred Friends as Strangers, who with a great many ſhadows as it were Harpies, tear and devour his Proviſion: Beſides he ſhould not take any Body along with him to anothers Entertainment but chiefly the Entertainer's Acquaintance, as it were pleaſantly contending with him, and preventing him in the Invitation; but if that cannot be effected, let him carry ſuch of his own Friends as the Entertainer would chuſe himſelf; to a civil modeſt Man, ſome of complaiſant Humour; to a learned Man; ingenious perſons, to a Man that hath bore Office, ſome of the ſame Rank; and in ſhort, ſuch whoſe Acquaintance he hath formerly ſought, and would be now glad of; for 'twill be extreamly pleaſing and obliging to bring ſuch into Company together; as hard Drinkers to a ſober Man, Gluttons and ſumptuous Perſons to a temperate thrifty Entertainer; or to a young, merry, boon Companion, grave, old, ſententious Fellows, Philoſophers by their Beards, will be very diſobliging, and turn all the intended Mirth into an unpleaſant Sowrneſs. The Entertained ſhould be as obliging to the Entertainer, as the Entertainer to the Entertained, and then he will be moſt obliging, when not only he himſelf, but all thoſe that come by his means, are pleaſant and agreeable. The laſt of the three which remains to be ſpoken of, is, He that is invited by another to another's Feaſt: Now he that diſdains and is much offended at the name of a ſhadow, will appear to be afraid of a meer ſhadow: But in this matter there is need of a great deal of Caution, for 'tis not creditable readily to go along with every one, and to every Body: But firſt, you muſt conſider, who it is that invites; for if he is not a very familiar Friend, but a Rich or Great Man

Man, ſuch who, as if upon a Stage, wanted a large or ſplendid Retinue, or ſuch who thinks that he puts a great obligation upon you, and does you a great deal of Honour by this Invitation, you muſt preſently deny: But if he is your Friend and particular Acquaintance, you muſt not yield upon the firſt Motion, but if there ſeems a neceſſity for ſome Converſation which cannot be put off till another time, or if lately come from a Journey, or deſigning to go on out of meer Good-will and Affection. He ſeems very deſirous of thy Company, and doth not deſign to carry a great many Strangers, but only ſome few Friends along with him; or, beſides all this, if he deſigns to bring you thus invited acquainted with the principal Inviter, who is very worthy of your Acquaintance, then conſent and go. For in humour'd Perſons, the more they ſeize and take hold of us like Thorns, we ſhould eddeavour to free our ſelves from them, or leap over them the more. If he that invites is a civil and well-bred Perſon, yet doth not deſign to carry you to one of the ſame Temper, you muſt refuſe, leaſt you ſhould take Poiſon in Honey; *i. e.* get the acquaintance of a bad Man, by an honeſt Friend: 'Tis abſurd to go to one you do not know, and with whom you never had any familiarity, unleſs, as I ſaid before, the perſon be an extraordinary Man, and by a civil waiting upon him at another Man's Invitation, you deſign to begin an acquaintance with him. And thoſe friends you ſhould chiefly go to as ſhadows, who would come to you again in the ſame quality. To *Philip the* Jeſter, indeed, he ſeemed more ridiculous, thas came to a Feaſt of his own accord, than he that was invited; but to well bred and civil Friends, 'tis more obliging for Men of the ſame Temper to come at the nick of time with other Friends, when uninvited and unexpected; at once pleaſing both to thoſe that invite, and thoſe that entertain; but chiefly you muſt avoid going to Rulers, Rich or Great Men, leaſt you incur the deſerved Cenſure of being impudent, ſawcy, rude and unſeaſonably ambitious.

QUEST.

QUEST. VII. *Whether Muſicians are to be admitted to a Feaſt?*

AT *Cheronæa*, *Diogenianus* the *Pergamenian* being preſent, wh had a long Diſcourſe at an Entertainment about Muſic, and we had a great deal of trouble to hold out againſt a great Bearded Sophiſter of the *Stoic* Sect, who quoted *Plato*, blaming a company that admitted Muſic, and were not able to entertain one another with Diſcourſe. *Philip* the *Pruſian*, of the ſame Sect, ſaid, Thoſe Gueſts of *Agatho*, whoſe Diſcourſe was more ſweet than the Sound of any Pipe in the World, were no good Authority in this caſe; for 'twas no wonder that in their Company the Menſtrels were not regarded; but 'tis ſtrange, that in midſt of the Entertainment, the extream pleaſantneſs of the Diſcourſe had not made them forget their Meat and Drink; eet *Zenophon* thought it not indecent to bring into *Socrates*, *Antiſthenes* and the like, the Jeſter *Philip*; as *Homer* doth an Onion to make the Wine reliſh. And *Plato* brought in *Ariſtophenes*'s Diſcourſe of Love, as a Comedy into his Entertainment; and at the laſt, as it were drawing all the Curtains, he ſhews a Scene of the greateſt variety imaginable; *Alcibiades* drunk, frolicking and crown'd: Then follows that pleaſant Railery between him and *Socrates* concerning *Agatho*, and the Encomium of *Socrates*; and when ſuch Diſcourſe was going on, good Gods! Had it not been allowable, if *Apollo* himſelf had come in with his Harp ready, to have deſired the God to forbear till the Argument was out? Theſe Men having ſuch a pleaſant way of diſcourſing, uſed theſe Arts, and inſinuating methods, and grac'd their Entertainments by ſuch facetious Railery. But ſhall we, being mixt with Tradeſmen and Merchants, and ſome (as it now and then happens) Ignorants and Ruſtics, baniſh out of our Entertainment this raviſhing Delight, or fly the Muſicians, as if they were *Syrens*, as ſoon as we ſee them coming. *Clitomachus* the Wreſtler riſing and getting away when any one talk'd of Love, was much wonder'd at, and ſhould a Philoſopher that baniſheth Muſic from a Feaſt, and is afraid of a Muſician,

Muſician, and bids his Link-boy preſently light his Link and be gone, be laught at, ſince he ſeems to abominate the moſt innocent Pleaſures, as Beetles do Ointment. For, if at any time certainly over a glaſs of Wine Muſic ſhould not be allowed, and then chiefly the harmonious God ſhould have the direction of our Souls; ſo that *Euripides*, though I like him very well in other things, ſhall never perſwade me that Muſic, as he would have it, ſhould be applied to Melancholy and Grief. For their ſober and ſerious Reaſon, like a Phyſician, ſhould take care of the diſeaſed Men: But thoſe Pleaſures ſhould be mixt with *Bacchus*, and ſerve to increaſe our Mirth and Frolic: Therefore 'twas a pleaſant ſaying of that *Spartan* at *Athens*, who, when ſome new *Tragedians* were to contend for the prize, ſeeing the Preparations of the Maſters of the Dances, the hurry and buſie diligence of the Inſtructors; ſaid the City was certainly mad, which ſported with ſo much pains. He that deſigns to Sport ſhould Sport, and not buy his Eaſe and Pleaſure with great Expence, or the loſs of that time which might be uſeful to other things; but whilſt he is Feaſting and free from Buſineſs, thoſe ſhould be enjoy'd; and 'tis adviſable to try midſt our Mirth, whether any Profit is to be gotten from our Delights.

QUEST. VIII. *What ſort of Muſic is fitteſt for an Entertainment.*

WHen *Philip* had ended, I hindring the Sophiſter from returning an anſwer to the Diſcourſe, ſaid, Let us rather inquire, *Diogenianus*, ſince there are a great many Sorts of Muſic, which is fitteſt for an Entertainment, and let us beg this Learned Man's Judgment in this Caſe, for ſince he is not prejudic'd, or apt to be byaſſed by any Sort, there is no danger that he ſhould prefer that which is pleaſanteſt, before that which is beſt. *Diogenianus* joining with me in this requeſt, he preſently began, All other Sorts I baniſh to the Theatre and Play-Houſe, and can only allow that which hath been lately admitted into the Entertainments at *Rome*, and with which every Body is not yet acquainted: You know,

continued

continued he, that ſome of *Plato*'s Dialogues are purely Narrative, and ſome Dramatic; the eaſieſt of this latter Sort they teach their Children to ſpeak by Heart; to imitate the Actions of thoſe Perſons they repreſent, and to form their Voice and Affections to be agreeable to the words: This all the grave and well bred Men exceedingly animate, but ſoft and effeminate Fellows, whoſe Ears, Ignorance and Ill-breeding hath corrupted, and who, as *Ariſtoxenus* Phraſeth it, are ready to vomit when they hear excellent Harmony, reject it, and no wonder, when Effeminacy prevails. *Philip* perceiving ſome of the Company uneaſie at this Diſcourſe, ſaid, Pray ſpare us Sir, and do not be ſo ſevere upon us; for we were the firſt that found fault with that Cuſtom when it firſt began to be countenanc'd in *Rome*, and reprehend thoſe who thought *Plato* fit to entertain us whilſt we were making merry; and would hear his Dialogues, whilſt they were eating Cates and ſcattering Perfumes, when ſhould *Sappho*'s Songs, or *Anacreon*'s Verſes be pronounc'd, I proteſt I ſhould think it decent to lay aſide my Cup. But would I proceed, perhaps you would think me much in earneſt, and deſigning to oppoſe you, and therefore together with this Cup which I preſent my Friend, I leave it to him to waſh your Salt Ear with freſh Diſcourſe. Then *Diogenianus* taking the Cup, ſaid methinks this is very ſober Diſcourſe, which makes me believe that the wine doth not pleaſe you, ſince I ſee no effect of it; ſo that I fear I ought to be Corrected. Indeed many Sorts of Muſic are to be rejected, firſt Tragedy, as having nothing familiar enough for an Entertainment; and being a repreſentation of Actions attended with Grief and extremity of Paſſion. I reject the ſort of Dancing; which is called *Palaadeon* from *Pylades*, becauſe 'tis full of Pomp, very Pathetical, and requires a great many Perſons; but if we would admit any of thoſe Sorts that deſerve thoſe Encomiums which *Socrates* mentions in his Diſcourſe about Dancing, I like that Sort called *Bathyllicon*, which requires not ſo high a motion, but hath ſome thing of the Country Dance *Cordax*, and reſembles the motion of an Eccho, a Pan or a Satyr frolicking with

Love. Old Comedy is not fit for Men that are making merry by reaſon of the inequality of the Voice in it, for that vehemency which they uſe in the Διάβασις, is loud and indecent; and the liberty they take to ſcoff and abuſe is very ſurfeiting, too open, and full of filthy words and lewd Expreſſions, beſides as at great Mens Tables, every Man hath a Servant waiting at his Elbow, ſo each of his Gueſts would need a *Grammarian* to ſit by him, and explain who is *Laſmodias* in *Eupolis*, *Cineſſias* in *Plato*, and *Lampo* in *Cratinus*, and who is each Perſon that is jeer'd in the Play: Concerning new Comedy there is no need of any long Diſcourſe, 'tis ſo fitted, ſo interwoven with Entertainments that 'tis eaſier to have a regular Feaſt without Wine, than without *Menander*. Its Phraſe is ſweet and familiar, the humour innocent and eaſie, ſo that there is nothing for Men whilſt ſober to deſpiſe; or when merry to be troubled at. The Sentiments are ſo natural and unſtudied, that midſt Wine, as it were in Fire, they ſoften and bend the ridgideſt Temper to be pliable and eaſie. And the mixture of Gravity and Jeſts ſeems to be contrived for nothing ſo aptly as for the pleaſure and profit of thoſe that are frolicking and making merry. The Love Scenes in *Menander* are convenient for thoſe who are taking their Cups round, lie at eaſe, and in a ſhort time muſt retire home to their Wives; for in all his Plays there is no Love of Boys mentioned, all Rapes committed on Virgins, end decently in Marriages at laſt. As for Miſſes, if they are Impudent and Jilting, they are bobb'd, the Young Gallants turning Sober, and repenting of their lewd Courſes: But if they are kind and conſtant, either there their true Parents are diſcover'd, or a time is determined for the Intrigue which brings them at laſt to obliging Modeſty and civil Kindneſs: Theſe things to Men buſied about other Matters, may ſeem ſcarce worth taking notice of; but whilſt they are making merry, 'tis no wonder that the pleaſantneſs and ſmoothneſs of the parts ſhould poliſh, and work a neat Conformity in the Hearers; and make their Manners like the Pattern they have from thoſe gentile Characters. *Diogenianus* either

either deſignedly or for want of Breath, ended thus; and the Sophiſter being eager to reply, and contended that ſome of *Ariſtophanes*'s Verſes ſhould be conſidered; *Philip* ſpeaking to me, ſaid, *Diogenianus* hath had his wiſh in praiſing his belov'd *Menander*, and ſeems not to care for any of the reſt. There are a great many ſorts which we have not at all conſidered, concerning which I ſhould be very glad to have your opinion; and the Prize for the Carvers we will ſet up to Morrow, when we are ſober, if *Diogenianus* and this ſtranger think fit. Of Repreſentations ſome are Masks, and ſome are Farces; neither of theſe are fit for an Entertainment: The firſt by reaſon of the length and charge: And the latter are ſo full of filthy Diſcourſe and lewd actions, that they are not fit to be ſeen by the Foot-boys that wait on civil Maſters. Yet the Rabble, even with their Wives and young Sons, ſit quietly to be Spectators of ſuch repreſentations as are apt to diſturb the Soul more than the greateſt debauch in Drink. The Harp ever ſince *Homer*'s time was well acquainted with Feaſts and Entertainments, and therefore 'tis not fitting to diſſolve ſuch an ancient Friendſhip and *Acquaintance*, but we ſhould only deſire the *Harpers* to forbear their ſad notes and melancholy tunes, and play only thoſe that are delighting, and fit for ſuch as are making merry: The Pipe, if we would, we cannot reject, for the Libation in the beginning of the Entertainment requires that as well as the Garland, then it inſinuates and paſſeth through the Ears, ſpreading even to the very Soul a pleaſant ſound, which produceth Serenity and Calmneſs; ſo that if the Wine hath not quite diſſolved, or driven away all vexing, ſolicitous Anxiety; that by the ſoftneſs and delightful agreeableneſs of its Sound, ſmooths and calms the Spirits, if ſo be that it keeps within due bounds, and doth not elevate too much, and by its numerous ſurprizing diviſions, raiſe an extaſie in the Soul, which Wine hath weakned, and made eaſie to be perverted; For as Brutes do not underſtand a rational diſcourſe, yet lie down or riſe at the ſound of a Shell, or whiſtle of a Chirp or Clap; ſo the Bruitiſh part of the Soul, which is either uncapable of underſtanding or o-

beying Reaſon, Men conquer by Songs and Tunes; and by Muſic reduce it to tolerable order. But to ſpeak freely what I think, no Pipe nor Harp ſimply plaid upon, and without a Song with it, can be very fit for an Entertainment. For we ſhould ſtill accuſtom our ſelves to take our chiefeſt pleaſure from Diſcourſe, and ſpend our leiſure time in profitable talk, and uſe Tunes and Airs as a Sawce for the Diſcourſe, and not ſingly by themſelves, to pleaſe the unreaſonable delicacy of our Palate: For as no body is againſt pleaſure that ariſeth from Sauce or Wine, going in with our neceſſary food, *Socrates* flouts and refuſeth to admit that ſuperfluous and vain pleaſure, which we take in Perfumes and Odors at a Feaſt. Thus the ſound of a Pipe or Harp, when ſingly applied to our Ears, we utterly reject. But if it accompanies words, and together with an Ode, feaſts and delights our Reaſon, we gladly introduce; and we believe the fam'd *Marſyas* was puniſhed by *Apollo* for pretending, when he had nothing but his ſingle Pipe, and his Fillet to ſecure his Lips, to contend with his Harp and Song together. Let us only take care, that when we have ſuch Gueſts as are able to cheer one another with Philoſophy and good Diſcourſe, we do not introduce any thing which may rather prove an uneaſie hinderance to, than promote the Converſation: For thoſe are not only Fools, who as *Euripides* ſays, having ſafety at home, and in their own Power, yet would hire ſome from abroad; but thoſe too who having Pleaſantneſs enough within, are eager after ſome external Paſtimes to comfort and delight them. That extraordinary piece of Honour which the *Perſian* King ſhew'd *Antalcidas* the *Spartan*, ſeemed rude and uncivil, when he dipped a Garland compos'd of *Crocus* and Roſes in Oyntment, and ſent it him to wear, by that dipping putting a ſlight upon, and ſpoiling the natural ſweetneſs and beauty of the Flowers: He doth as bad, who having a Muſe in his own Breaſt, and all the pleaſantneſs that would fit an entertainment, will have Pipes and Harps Play, and by that external adventitious noiſe, deſtroy all the ſweetneſs that was proper and his own. But in ſhort, all Ear delights are fitteſt

then,

then, when the Company begins to be diſturbed, to fall out and quarrel, for then they may prevent raillery and reproach, and ſtop the diſpute that is running on to Sophiſtical and unpleaſant wrangling, and bridle all babling declamatory altercations, ſo that the Company might be freed of noiſe, and quietly compos'd.

QUEST. IX.

That 'twas the Cuſtom of the Greeks *as well as* Perſians, *to debate of State Affairs at their Entertainments.*

AT *Niceſtratus*'s Table we diſcourſed of thoſe matters which the *Athenians* were to debate of in their next Aſſembly; and one of the Company ſaying, 'Tis the *Perſian* faſhion, Sir, to debate, midſt your Cups: And why, ſaid *Glaucus*, rejoyning, not the *Grecian* faſhion? For 'twas a *Greek* that ſaid,

After your Belly's full, your Councel's beſt:

And they were *Greeks* who with *Agamemnon* beſieg'd *Troy*, to whom, whilſt they were Eating and Drinking,

Old Neſtor *firſt began a Grave Debate:*

And he himſelf adviſed the King before to call the Commanders together for the ſame purpoſe.

For the Commanders, Sir, a Feaſt prepare,
And ſee who Councels beſt, and follow him.

Therefore *Greece* having a great many excellent inſtitutions, and zealouſly following the Cuſtoms of the Antients, hath laid the Foundations of her Polities in Wine: For the Aſſemblies in *Crete* called *Andria*, thoſe in *Sparta* called *Philitia*, were ſecret Conſultations and Ariſtocratical Aſſemblies, ſuch I ſuppoſe, as the *Prytanean* and *Theſmothean* here at *Athens*. And not different from theſe is that Night-meeting, which *Plato* mentions of the beſt and moſt politic Men, to which the greateſt, the moſt conſiderable and puzling matters are aſſigned: And thoſe

Who when they do deſign to ſeek their reſt,
To Mercury *their juſt Libations pour.*

Do they not joyn Reaſon and Wine together? Since when they are about to retire, they make their Vows to the wiſeſt God, as if he was preſent, and particularly preſident over their Actions. But the Antients indeed call *Bacchus*, as if he had no need of *Mercury*, εὐβουλῆ good Councellor; and for his ſake they nam'd the Night εὐφρόνη, good Adviſer.

QUEST. X. *Whether they did well who deliberated midſt their Cups?*

WHilſt *Glaucias* was diſcourſing thus, the former tumultuous talk ſeemed to be pretty well lull'd, and that it might be quite forgotten, *Nicoſtratus* ſtarted another queſtion, ſaying, He never valued the matter before, whilſt he thought it a *Perſian* cuſtom, but ſince it was diſcovered to be the *Greek* faſhion too, it wants methinks ſome reaſon to excuſe or defend its ſeeming abſurdity; for our reaſon, like our eye, whilſt it floats in too much moiſture, is hard to be moved, and unable to perform its operations. And all ſorts of troubles and diſcontents, like inſects to the Sun, creeping forth, and being agitated by a Glaſs of Wine, make the Mind irreſolute and inconſtant; Therefore as a Bed is more convenient, for a Man, whilſt making merry, than a Chair, becauſe it contains the whole Body, and keeps it from all diſturbing motion; ſo 'tis beſt to have the Soul perfectly at quiet, or if that cannot be, give it, as to Children that will be doing, not a Sword or Spear, but a Rattle or a Ball; in this following the example of the God himſelf, who puts into the hands of thoſe that are making merry a *Ferula*, the lighteſt and ſofteſt of all Weapons, that when they are moſt apt to ſtrike, they may hurt leaſt. O'er a Glaſs of Wine Men ſhould make ridiculous ſlips, and not ſuch as may prove Tragical, lamentable, or of any conſiderable concern. Beſides, in ſerious debates, 'tis chiefly to be conſidered, that Perſons of mean underſtanding, and unacquainted with buſineſs, ſhould be guided by the wiſe and experienced; but Wine deſtroys this order. Inſomuch that *Plato* ſays, Wine is called

ed οἶνος, becauſe it makes thoſe that drink it οἴεσθαι πᾶν ἔχειν, think that they have Wit; for none o'er a Glaſs of Wine thinks himſelf ſo Noble, Beautious or Rich (tho he fancies himſelf all theſe) as Wiſe; And therefore Wine is babling, full of talk, and of a Dictating humour, ſo that we are rather for being heard than hearing, for leading than being led. But a thouſand ſuch objections may be raiſed, for they are very obvious. But let us hear which of the Company, either old or young, can alledg any thing for the contrary opinion. Then ſaid my Brother cunningly, And do you imagin, that any upon a ſudden, can produce any probable reaſons? And *Nicoſtratus* replying, Yes, no doubt, there being ſo many learned Men and good Drinkers in Company: He with a ſmile continued, Do you think, Sir, you are fit to treat of theſe matters, when Wine hath diſabled you to diſcourſe Politics and State Affairs? Or is not this all one, as to think that a Man in his Liquor doth not ſee very well, nor underſtand thoſe that talk and diſcourſe with him, yet hears the Muſic and the Pipers very well? For as 'tis likely that uſeful and profitable things, draw and affect the ſenſe more than fine and gawdy; ſo likewiſe they do the mind too: And I ſhall not wonder, that the nice Philoſophical ſpeculation ſhould eſcape a Man that hath drunk freely, but yet I think, if he was called to Political Debates, his Wildom would become more ſtrong and vigorous: Thus *Philip* at *Cheronea*, being well heated talkt very fooliſhly, and was the ſport of the whole Company; but as ſoon as they began to diſcourſe of a Truce and Peace, he compos'd his Countenance, contracted his Brows, and diſmiſſing all vain empty and diſſolute thoughts, he gave an excellent, wiſe and ſober anſwer to the *Athenians*: To drink freely, is different from being drunk, and thoſe that drink till they grow fooliſh, ought to retire to Bed: But as for thoſe that drink freely, and are otherwiſe Men of ſenſe, why ſhould we fear that they will fail in their underſtanding, or loſe their skill, when we ſee that Muſitians play as well at a Feaſt as in a Theater? For Skill and Art being in the Soul, makes the Body ſerviceable to its operations, and obedient to

its motions. Beſides, Wine inſpirits ſome Men, and raiſes a confidence and aſſurance in them, but not ſuch as is haughty and odious, but pleaſing and agreeable. Thus they ſay, *Æſchylus* writ his Tragedies o'er a Bottle; and that all his Plays (tho' *Gorgias* thought his ἑπτὰ ἐπὶ Θήβας the greateſt of his Plays to be *Mars*'s) are *Bacchus*'s: For Wine (according to *Plato*) heating the Soul together with the Body, makes the body pliable, quick and active, and opens the Paſſages for the fancies, which draw along with them bold and daring expreſſions.

For ſome having a good natural invention, but whilſt they are ſober too diffident and too cloſe, midſt their Wine, like Frankincenſe, exhale and open at the heat. Beſides, Wine expels all fear, which is the greateſt hindrance to all Conſultations, and quencheth a many other degenerate and lazy Paſſions; it opens the rancor and malice, as it were the two leav'd doors of the Soul, and diſplays the whole diſpoſition and qualities of any Perſon in his Diſcourſe: Freedom of ſpeech, and through that Truth it principally produceth; which if once wanting, neither quickneſs of wit, or experience availeth any thing, and many propoſing that which comes next, rather hit the matter, than ſlightly and deſignedly conceal their preſent Sentiments: Therefore there is no reaſon to fear, that Wine will ſtir up our affections, for it never ſtirs up the bad unleſs in the worſt Men, whoſe judgment is never ſober: But as *Theophraſtus* us'd to call the Barbers Shops οἶνα συμπόσια, Wineleſs Entertainments; ſo there is a kind of an uncouth Windleſs Drunkenneſs, always excited either by Anger, Malice, Emulation, or Clowniſhneſs in the Souls of the Unlearned: Now Wine blunting rather than ſharping many of theſe paſſions, doth not make them Sots and fooliſh, but ſimple and cunning, not negligent of what is profitable, but deſirous of what is good and honeſt. Now thoſe that think Craft to be Cunning, and Vanity or Cloſeneſs to be Wiſdom, have reaſon to think thoſe, that o'er a Glaſs of Wine, plainly and ingenuiouſly deliver their opinions, to be Fools. But on the contrary, the Antients call'd the God ἐλευθέριον and λύσιον, Freer and Looſner, and thought him conſiderable in Divination;

vination; not, as *Euripides* ſays, becauſe he makes men raging mad, but becauſe he looſeth and frees the Soul from all baſe diſtruſtful fear, and puts them in a condition to ſpeak truth, and freely to one another.

PLUTARCH's SYMPOSIACS.

The Eighth Book.

Queſtion I.

Concerning thoſe days in which ſome famous Men were Born and alſo concerning the Generation of the Gods.

THoeſe, my *Soſſius Senecio*, who throw Philoſophy out of Entertainments, do worſe than thoſe who take away a light: For the Candle being remov'd, the temperate and ſober Gueſts will not become worſe than they were before, being more concern'd to reverence, than to ſee one another: But if dulneſs and diſregard to good Learning waits upon the Wine, *Minervas* golden Lamp it ſelf could not make the entertainment pleaſing and agreeable; For a Company to ſit ſilent, and only cramb themſelves, is in good truth Swiniſh, and almoſt impoſſible. But he that permits Men to talk, yet doth not allow ſet and profitable diſcourſes, is much more ridiculous than he who thinks that his Gueſt ſhould eat and drink, yet gives them foul Wine, unſavory Meat, and naſtily prepared. For no Meat nor Drink which is not prepar'd as it ought to be, is ſo hurtful and unpleaſant, as diſcourſe which is carry'd round in Company inſignificantly and out of Seaſon: The Philoſophers, when they would give drunkenneſs a vile name, call it λήρων πότειον, now ληρεῖν is to uſe vain and trifling diſcourſe: And when ſuch babling is accompanied by Wine, it uſually ends in moſt

diſagreeable and rude contumely and reproach: 'Tis a good cuſtom therefore for our Women, who in their Feaſts call'd *Agronia*, ſeek after *Bacchus*, as if he was run away, but in a little time, give over the ſearch and cry, That He is fled to the Muſes, and lurks with them; and ſometime after, when Supper's done, put Riddles and hard Queſtions to one another: For this Myſtery teaches us, that midſt our Entertainments, we ſhould uſe learned and Philoſophical diſcourſe, and ſuch as hath a Muſe in it, and that ſuch diſcourſe being applied to drunkenneſs, every thing that is brutiſh and outrageous in it, is conceal'd, being pleaſingly reſtrained by the Muſes:

This Book being the Eight of my *Sympoſiacs*, begins with that diſcourſe in which, about a year ago on *Plato*'s Birth-day I was concern'd: On the ſixth day of *February* we Celebrated *Socrates* his Birth-day, and on the ſeventh *Plato*'s; and that firſt prompted us to ſuch diſcourſe as was ſuitable to the meeting, which *Diogenianus* the *Pergamenian* began thus: *Ion*, ſaid He, was happy in his Expreſſion, when he ſaid, That Fortune, though much unlike Wiſdom, yet did many things very much like her. And that ſhe ſeem'd to have ſome order and deſign, not only in placing the Nativities of theſe two Philoſophers ſo near together, but in ſetting the Birth-day of the moſt famous of the two firſt. I had a great deal to ſay to the Company concerning ſome notable things that fell out on the ſame day, as concerning the time of *Euripides*'s Birth and Death; for he was born the ſame day that the *Greeks* beat *Xerxes* by Sea at *Salamis*, and died the ſame day that *Dionyſius* the Elder, the *Sicillian* Tyrant, was born: Fortune (as *Timæus* hath it) at the ſame time taking out of the World a Repreſenter, and bringing into it a real Actor of Tragedies: Beſides, we remembred, that *Alexander* the King, and *Diogenes* the Cynic, died upon the ſame day: And all agreed that *Attalus* the King died on his own Birth-day. And ſome ſaid, that *Pompey* the great was kill'd in *Egypt* on his Birth-day, or as others will have it, a day before. We remember *Pindar* alſo, who being born at the time of the

Pythian

Pythian Games, made afterward a great many excellent Hymns in honour of *Apollo*: To this *Florus* ſubjoyn'd, Now we are Celebrating *Plato*'s Nativity, why ſhould we not mention *Carneadee* the moſt famous of the whole Academy? Since both of them was born on *Apollo*'s Feaſt, *Plato*, whilſt they were Celebrating the *Thargelia* at *Athens*; *Carneades*, whilſt the *Cyrenians* kept their *Carneia*; and both theſe Feaſts are upon the ſame day: Nay, the God himſelf, you (he continued) his Prieſts and Prophets call *Hebdomageas*, as if he were born on the ſame day: And therefore thoſe who make *Apollo Plato*'s Father, do not in my opinion diſhonour the God, ſince by *Socrates*'s, as by another *Chidron*'s inſtructions, he is become ſo great a Phyſitian for the diſeaſes of the mind: And together with this, he mention'd that viſion and voice which forbad *Ariſto*, *Plato*'s Father, to come near or lie with his Wife for ten Months. To this *Tyndares* the *Spartan* ſubjoyn'd, 'Tis very fit we ſhould apply that to *Plato*,

He ſeem'd not ſprung from Mortal Man, but God.

But for my part, I am afraid to beget, as well as to be begotten, is repugnant to the incorruptibility of the Deity: For that implies a change and paſſion, as *Alexander* imagin'd, when he ſaid, that He knew himſelf to be mortal as often as he lay with a Woman, or ſlept: For ſleep is a relaxation of the Body, occaſion'd by the weakneſs of our Nature, and all Generation is a corruptive parting with ſome of our own ſubſtance. But yet I take heart again, when I hear *Plato* call the eternal and unbegotten Deity, the Father and Maker of the World and all other begotten things; not as if he parted with any ſeed, but by his power, implanted a generative principle in matter, which acts upon, forms and faſhions it. Winds paſſing through a Hen, at breeding time, impregnate her: And it ſeems no incredible thing, that the Deity, though not after faſhion of a Man, but by ſome other certain communication, fills a mortal Creature with ſome Divine conception: Nor is this my ſenſe, but the *Egyptians*, who ſay Apes were conceived by the influence

influence of the Moon; and make no queſtion, but that an immortal God may have Communication with a mortal Woman: But on the contrary, they think that no mortal can beget any thing on a Goddeſs, becauſe they believe that Goddeſſes are made of thin Air and ſubtile heat and moiſture.

QUEST. II. *What is* Plato's *meaning, when he ſays that God is, always plays the Geometer?*

Silence following this Diſcourſe, *Diogenianus* began again and ſaid, Since our diſcourſe is about the Gods, ſhall us, eſpecially on his own Birth-day, admit *Plato* to the Conferrence, and inquire upon what account he ſays (ſuppoſing it to be his Sentence) that God always plays Geometer? And I ſaying that this Sentence was not plainly ſet down in any of his Books, yet there are good arguments that it is his, and 'tis very much like his Expreſſion; *Tyndares* preſently ſubjoyning, ſaid, Perhaps, *Diogenianus*, you imagin that this Sentence intimates ſome curious and difficult ſpeculation, and not that which he hath often mention'd, when he praiſeth Geometry as a Science that takes off Men from ſenſible Objects, and makes them apply themſelves to the intelligible and eternal Nature, the Contemplation of which is the end of Philoſophy, as to view the Myſteries of initiation into holy Rites: For the nail of Pain and Pleaſure that faſtens the Soul to the Body, ſeems to do us the greateſt miſchief by making ſenſible thing more powerful over us than intelligible; and by forcing the underſtanding to determin, the rather according to Paſſion than Reaſon: For it being accuſtom'd by the vehemency of Pain or Pleaſure, to be intent on the mutable and uncertain Body, as if it really and truly were, grows blind as to that which really is; and deſtroys that inſtrument and light of the Soul, which is worth a thouſand Bodies, and by which alone the Deity can be diſcover'd. Now in all Sciences, as in plain and ſmooth Mirrors, ſome Mark and Images of the truth of Intelligible Objects appear but Geometry chiefly; which according to *Philo* is the chief and principal of all, doth bring back and turn the underſtanding

underſtanding as it were purg'd and gently looſen'd from Senſe: And therefore *Plato* himſelf diſlikes *Eudoxus*, *Archytas* and *Menachmus*, for endeavouring to bring down the doubling the Cube to Mechanical operations, for by this means all that was good in Geometry would be loſt and corrupted, it falling back again to ſenſible things, and not riſing upward; and conſidering immaterial and immortal Images, in which God being verſed is always God.

After *Tyndares*, *Florus*, a Companion of his, and who always jocoſely preterded to be his Admirer, ſaid thus; Sir we are obliged to you for making your diſcourſe not proper to your ſelf, but common to us all; for you have given reaſons to prove that *Plato* demonſtrates, that Geometry is not neceſſary to the Gods, but to us; for the Deity doth not ſtand in need of Science, as an inſtrument to withdraw his Intellect from Generables, and to turn it to the τὰ ὄντα real things for they are all in him, with him, and about him. But pray conſider whether *Plato*, though you do not apprehend it, doth not intimate ſomething that is proper and peculiar to you, mixing *Lycurgus* with *Socrates*, as much as *Dicæarchus* thought he did *Pythagoras*: For *Lycurgus*, I ſuppoſe you know baniſh'd out of *Sparta* all Arithmetical proportion, as being Democratical, and favouring the Croud; but introduc'd the Geometrical, as agreeable to an Oligarchy and Kingly Government that rules by Law, for the former gives an equal ſhare to every one according to the number, but the other according to the proportion of their Deſerts: It doth not huddle all things together, but in it there is a fair diſcretion of good and bad, every one having what is fit for him, not by lot or weight, but according as he is vertuous or vicious. The ſame proportion, my dear *Tyndares*, God introduceth, which is call'd ἀλλὰ and νέμεσις, and which teacheth us to account that which is juſt equal, and not that which is equal juſt: For that Equality which many effect, being the greateſt Injuſtice. God, as much as poſſible, takes away and uſeth that proportion which reſpects every Man's deſerts, Geometrically defining it according to Law, and Rea-

ſon.

This Expoſition we applauded; and *Tyndares* ſaying he envied him, deſired *Autobulus* to engage *Florus*, and confute his diſcourſe: That he refuſed to do, but produced another opinion of his own. *Geometry*, ſaid he, conſiders nothing elſe but the accidents and properties of the extremities of Bodies, neither did God make the World any other way, than by terminating matter, which was ἄπειρος Infinite before; not that matter was either, as to magnitude or multitude really, ἄπειρος Infinite, but the Ancients us'd to call that ἄπειρος Infinite, which by reaſon of its confuſion and diſorder is undetermin'd and unconfin'd. Now the terms of every thing that is form'd or figur'd are the form and figure of that thing, and without which the thing would be formleſs and unfigured: Now numbers and proportions being applied to matter, it is circumſcrib'd, and as it were bound up by Lines; and from Lines conſider'd as in the Superficies or Profundity; God hath ſetled the firſt ſpecies and differences of Bodies, as foundations from which he might raiſe the four Elements, Fire, Air, Water and Earth: For 'twas impoſſible that out of an unſteddy and confus'd matter, the equality of the ſides, the likeneſs of the angles, and the exact proportion of *Octaedras*, *Ecoſoedras*, Pyramids and Cubes ſhould be deduc'd, unleſs by ſome Power that terminated and ſhap'd every particle of matter. Therefore terms being fix'd to that which was indetermin'd or infinite before, the whole became, and ſtill continues agreeable in all parts, and excellently terminated and mixt: The matter indeed always affecting an undeterminate State, and flying all Geometrical confinement, but proportion terminating and circumſcribing it, and dividing it into ſeveral differences and forms, out of which all things that ariſe are generated and ſubſiſt.

When he had ſaid this, he deſired me to contribute, ſomething to the diſcourſe, and I applauded their conceits as their own devices and very probable; but leſt you leſpiſe your ſelves (I continued) and altogether look for ſome external explication, attend to an expoſition upon this Sentence which our Maſters very much approve.

Amongſt

Amongſt the very Geometrical Theorems, or rather Problems, this is one; two Figures being given, to add a third, which is equal to one, and like the other: And 'tis reported, that *Pythagoras*, upon the diſcovery of this Problem, offer'd a Sacrifice to the Gods; for this is a much more exquiſite Theorem than that which lays down, that the ſquare of the *Hypotenduſa* in a right angle triangle, is equal to the ſquares of the two ſides: Right, ſaid *Diogenianus*, but what is this to the preſent queſtion? You will eaſily underſtand, I replied, if you call to mind how *Timæus* divides that which gave the World its beginning into three parts: One of which is juſtly call'd God, the other Matter, and the third Form. That which is called Matter is the moſt confus'd Subject, the form the moſt beautiful pattern, and God the beſt of Cauſes. Now this cauſe, as far as poſſible, would leave nothing Infinite and indeterminate, but adorn Nature with number, meaſure and proportion, making one thing of all the Subjects together, equal to the matter, and like the Form. Therefore propoſing to himſelf this Problem, he made and ſtill makes a third, and always preſerves it equal to the Matter, and like the Form, and that is the World; and this World, becauſe of the natural neceſſity of Body, being in continual Changes and Alterations, is help'd and preſerv'd by the Father and Maker of all things, who by proportion, terminates the ſubſtance according to the Pattern.

QUEST. III.

Why Noiſes are better heard in the Night than the Day?

WHEN we Supp'd with *Ammonius* at *Athens*, who was then the third time Captain of the City Bands, there was a great noiſe about the Houſe, ſome without Doors calling Captain, Captain: After he had ſent his Officers to quiet the Tumult, and had diſpers'd the Crowd, we began to enquire what was the Reaſon that thoſe that are within Doors hear thoſe that are without, but thoſe that are without cannot hear thoſe that are within as well. And *Ammonius* ſaid, *Ariſtotle* had given

given a Reaſon for that already, for the Sound of thoſe within being carried without into a large tract of Air, grows weaker preſently, and is loſt; but that which comes in from without, is not ſubject to the like caſualty, but is kept cloſe, and therefore more eaſie to be heard. But that ſeem'd a more difficult Queſtion, Why Sounds ſeem greater, and yet altogether as clear, in the Night as in the Day. For my own part (continued he) I think Providence hath very wiſely contriv'd, that our Hearing ſhould be quickeſt, when our Seeing can do us no, or very little, Service; for the Air of the blind and ſolitary Night, as *Empedocles* calls it, being dark, ſupplies in the Ears that defect of Senſe which it makes in the Eyes: But ſince of natural Effects we ſhould endeavour to find the Cauſes; and to diſcover what are the material and mechanical Principles of Things is the proper task of a natural Philoſopher, which of us will diſcover the firſt rational account? *Boethus* began and ſaid, when I was a Novice in Letters, I uſed to make uſe of Geometrical *Poſtulatas*, and aſſum'd as undoubted Truths, ſome undemonſtrated Suppoſitions, and now I ſhall make uſe of ſome Propoſitions, which *Epicurus* hath demonſtrated already: Bodies move in a *vacuum* and there are a great many ſpaces interſperſed amongſt the Attoms of the Air. Now when the Air being rarified is more extended, all the whole empty ſpace is parcel'd out into little vacuities, ſcattered and interſpers'd amongſt the particles of Matter; but when the Attoms of Air are condens'd and laid cloſe together, they leave a vaſt empty ſpace, convenient and ſufficient for other Bodies to paſs through. Now the coldneſs of the Night makes ſuch a conſtipation, heat opens and ſeparates the parts of condens'd Bodies, and therefore Bodies that boyl, grow ſoft or melt, require a greater ſpace than before; but on the contrary, the parts of the Body that are condens'd or freeze, are contracted cloſer to one another, and leave thoſe veſſels and places from which they retir'd, partly empty. Now the ſound meeting with, and ſtriking againſt a great many Bodies in its way, is either altogether loſt or ſcatter'd, and very much, and very frequently

quently hinder'd in its Paſſage; but when it hath a plain and ſmooth way through an empty ſpace, and comes to the Ear uninterrupted, the paſſage is ſo ſudden, that it preſerves its articulate diſtinctneſs, as well as the words it carries: You may obſerve that empty Veſſels, when knock'd, anſwer preſently, ſend out a noiſe to a great diſtance, and oftentimes the ſound whirl'd round in the hollow, breaks out with a conſiderable force: Whilſt a Veſſel that is fill'd, either with a liquid or a ſolid Body, will not anſwer to a ſtroak, becauſe the ſound hath no room nor paſſage to come through. And amongſt ſolid Bodies themſelves, Gold and Stone, becauſe they want Pores, can hardly be made to ſound; and when a noiſe is made by a ſtroak upon them, it is very flat, and preſently loſt: But Braſs is ſounding, it being a porous, rare and light Metal; not conſiſting of parts cloſely compacted, but being mixt with a yielding and uncompacted Subſtance, which gives free paſſage to other motions, and kindly receiving the ſound, ſends it forward, till ſome touching the Inſtrument, do, as it were, ſeize on it in the way, and ſtop the hollow; for then, by reaſon of the hindring force it ſtops and goes no farther. And this in my Opinion, is the reaſon why the Night is more ſonorous, and the Day leſs; ſince in the Day, the heat rarifying the Air, makes the empty ſpaces between the particles to be very little. But pray, let none argue againſt the ſuppoſitions I aſſum'd: And I (*Ammonius* bidding me oppoſe him) ſaid, Sir, your firſt ſuppoſitions only requiring a *vacuum* to be granted, I ſhall admit, but you err, in ſuppoſing, that a *vacuum* is conducing either to the preſervation or conveyance of ſound: For that which cannot be toucht, acted upon, or ſtruck, is peculiarly favourable to ſilence; for Sound is the ſtroak of a ſounding body, that is ſounding which is of the ſame kind, and can be wrought on by it, which is eaſie to be mov'd, light, ſmooth, and by reaſon of its tenſeneſs and continuity, is obedient to the ſtroak, and ſuch is the Air. Water, Earth and Fire, are of themſelves ſoundleſs, but each of them make a noiſe when Air falls upon, or gets into them: Braſs, when empty,

hath no ſound, but being mixt with a ſmooth and gentle Air, anſwers to a ſtroak, and is ſounding. If the Eye may be judge, Iron muſt be reckoned to have a great many vacuities, and to be porous like a Honey-Comb, yet 'tis the dulleſt, and ſounds worſe than any other Metal.

Therefore there is no need to trouble the Night, to contract and condenſe its Air, that in other parts we might leave vacuities and wide ſpaces; as if the Air, would hinder and corrupt the ſubſtance of the ſounds; whoſe very ſubſtance, form and power, it ſelf is: Beſides, if your Reaſon held, miſty and extream cold nights would be more ſonorous than thoſe which are temperate and clear, becauſe then the Atoms in our Atmoſphere are conſtipated, and the ſpaces which they left, remain empty; and what is more obvious, a cold day ſhould be more Sonorous than a warm Summers night; neither of which is true. Therefore laying aſide that explication, I produce *Anaxagoras*, who teacheth, that the Sun makes a tremulous motion in the Air, as is evident from thoſe little motes (by ſome called πλανῆται) which are ſeen toſt up and down, and flying in the Sun-Beams: Theſe (ſays He) being in the day-time whisked about by the Heat, and making a humming noiſe, leſſen or drown other ſounds, but at Night their motion, and conſequently their noiſe, ceaſeth: When I had thus ſaid, *Ammonius* began: Perhaps it will look like a ridiculous attempt in us, to endeavour to confute *Democritus*, and correct *Anaxagoras*: Yet we muſt not allow that humming noiſe to *Anaxagoras* his little motes, for 'tis neither probable nor neceſſary: But their tremulous and whirling motion in the Sun-Beams, is oftentimes ſufficient to diſturb and break a Sound: For the Air (as hath been already ſaid) being it ſelf the Body and Subſtance of Sound, if it be quiet, undiſturb'd, and its paſſages continue ſtrait, conveys the particles or the motions, which make the ſound to a great diſtance: Thus Sounds are beſt heard in calm ſtill weather, and on the contrary, as *Simonides* hath it,

No tearing Temples rattled through the Skies,
Which hinder ſweet Diſcourſe from Mortal Ears.

For

For after the diſturb'd Air hinders the Articulateneſs of a diſcourſe, from coming to the Ears, though it may convey ſomething of the loudneſs and length of it. Now the night ſimply conſidered in it ſelf, hath nothing that may diſturb the Air, though the day hath, *viz.* the Sun, according to the opinion of *Anaxagoras*. To this *Thraſyllus*, *Ammonius*'s Son, ſubjoyning, ſaid, What is the matter for Gods ſake, that we endeavour to ſolve the difficulty, by the unintelligible fancy'd motion of the Air, and never conſider that which is ſenſible and evident? For *Jupiter* the great Ruler above, doth not covertly and ſilently move the little particles of Air, but as ſoon as he appears, ſtirs up and moves every thing.

He ſends forth lucky ſigns,
And ſtirs up Nations to their proper work.

And they obey; and (as *Democritus* ſaith) as if newly born again, fall to their worldly concerns with noiſy and effectual contrivances. And upon this account, *Ibycus* appoſitely calls the Dawning *Clyton* from *Clycin*, to hear, becauſe then Men firſt began to hear and ſpeak. Now at Night, all things being at reſt, the Air being quiet and undiſturb'd, muſt therefore probably tranſmit the voice better, and convey it whole and unbroken to our Ears: *Ariſtodemus* the *Cyprian* being then in the Company, ſaid, but conſider Sir, whether Battles, or the Marches of great Armies by Night, do not confute your reaſon, for the noiſe they make ſeems as loud as otherwiſe, though then the Air is broken and very much diſturbed: But the reaſon is partly in our ſelves; for our voice at night is uſually vehement, we either commanding others to do ſomething, or asking ſhort queſtions with heat and concern: For that at the ſame time, when Nature requires reſt, we ſhould ſtir to do or ſpeak any thing, there muſt be ſome great and urgent neceſſity for it, and thence our voices become more vehement and loud.

QUEST. IV.

Why, when in the ſacred Games, one ſort of Garland was given in one, and another in another, the Palm was common to all? And why they call the great Dates νικολάους.

THE *Iſthmian* Games being celebrated, when *Soſpis* was the ſecond time Director of the Solemnity, we avoided other Entertainments, he treating a great many Strangers, and often all his fellow Citizens: Once when he entertain'd his neareſt and moſt Learned Friends, at his own Houſe, I was one of the Company. After the firſt Courſe, one coming to *Herod* the Rhetorician brought a Palm and a wreath'd Crown, which one of his Acquaintance, who had won the prize at *Encomiaſtic* Exerciſes, ſent him: This *Herod* receiv'd very kindly, and ſent it back again, but added, That He could not tell the reaſon why, ſince each of the Games gave a particular Garland, yet all of them beſtowed the Palm. For thoſe do not ſatisfie me, who ſay that the equality of the leaves is the reaſon, which growing out one againſt another ſeem to reſemble ſome ſtriving for the prize, and that Victory is call'd νίκη from μὴ ἐίκειν, not to yield. For a great many other Trees in juſt meaſure and regularity, dividing the nouriſhment to their Leaves growing oppoſite to one another, ſhow a decent order and wonderful equality: They ſeem to ſpeak more probably, who, ſay the Ancients were pleas'd with the Beauty and pleaſing Figure of the Tree: Thus *Homer* compares *Nauſicae* to a Palm-branch. For you all know very well, that ſome threw likewiſe at the Victors, Roſes, and ſome Pomegranates and Apples, to honour and reward them: But now the Palm hath nothing evidently more taking, than many other things, ſince here in *Greece*, it bears no Fruit that is good to eat, it not ripning and growing mature enough: But if, as in *Syria* and *Egypt*, it bore a Fruit that is the moſt pleaſant to the Eyes of any thing in the World, and the ſweeteſt to the Taſte, then I muſt confeſs nothing could compare with it. And the *Perſian* Monarch (as the ſtory goes) being extreamly taken with *Ni*[illegible] the *Peripatetic* Philoſopher, who was a very ſweet

humour'd Man, Tall and Slender and of a ruddy Complexion, called the greateſt and faireſt *Dates Nicolaous* This Diſcourſe of *Herod*'s ſeem'd to give occaſion for a query about *Nicolaus*, which would be as pleaſant as the former. Therefore, ſaid *Soſpis*, let every one carefully give his Sentiments of this matter. I begin firſt, and think, that, as far as poſſible, the honour of the Victor ſhould remain freſh and immortal. Now a Palm-tree is the longeſt liv'd of any, as this Line of *Orpheus* teſtifies:

They liv'd like Branches of a Leafy Palm.

And only this, though ſaid to belong to many beſide, enjoys the priviledge of having always freſh and the ſame Leaves, have not the ſame ſtill, but as the old fall, new ones grow. So Cities continue the ſame where new ſucceed the decaying Animals. But the Palm never ſhedding a Leaf, is continually adorn'd with the ſame Green. And this Power of the Tree, I believe, Men think agreeable to, and fit to repreſent the ſtrength of Victory.

When *Soſpis* had done, *Protogenes* the Grammarian calling *Praxiteles* the Commentator by his Name, ſaid, what then, ſhall we ſuffer thoſe Rhetoricians to be thought to have hit the Mark, when they bring Arguments only from probabilities and conjectures? And can we produce nothing from Hiſtory to Club to this Diſcourſe? Lately, I remember, reading in the *Attic* Annals, I found that *Theſeus* firſt inſtituted Games in *Delos*, tore off a Branch from the ſacred Palm-Tree, which was call'd *Spadix*. And *Praxiteles* ſaid as much, but perhaps ſome will demand of *Theſus* himſelf, upon what account, when he inſtituted the Game, he broke off a Branch of Palm, rather than of Laurel or of Olive. But conſider whether this be not a prize proper to the *Pythian* Games, for at *Amphyction*'s direction, there they firſt, in Honour of the God, Crown'd the Victors with Laurel and Palm, as conſecrating to the God, not the Laurel or the Olive, but the Palm: As *Nicias* did;

who defray'd the charges of the ſolemnity in the Name of the *Athenians* at *Delos*; the *Athenians* themſelves at *Delphos*, and before theſe, *Cypſelus* the *Corinthian*, for this God is a lover of Games, and delights in contending for the prize at Harping, Singing, and throwing the Bar, and as ſome ſay, at Cuffing; and aſſiſts Men when contending, as *Homer* witneſſeth, by making *Achilles* ſpeak thus,

Let two come forth in Cuffing ſtout, and try
To which Apollo *gives the Victory.*

And amongſt the Archers, He that made his Addreſs to *Apollo*, made the beſt ſhoot, and He that forgot to pray to him mis'd the mark. And beſide 'tis not likely, that the *Athenians* would raſhly, and upon no grounds, dedicate their place of exerciſe to *Apollo*: But they thought, that that God which beſtows health, gives likewiſe a vigorous conſtitution and ſtrength for the Encounter. And ſince ſome of the Encounters are light and eaſie, others laborious and difficult; the *Delphians* offer'd Sacrifices to *Apollo* the Cuffer, the *Cretans* and *Spartans* to *Apollo* the Racer; and the dedication of ſpoils taken in the Wars and Trophies to *Apollo Bythius*, ſhow that he is of great Power to give Victory in War. Whilſt he was ſpeaking, *Caphyſius*, *Theon*'s Son, interrupted him, and ſaid, This Diſcourſe ſmells neither of Hiſtory nor Comment, but is taken out of the common Topics of the Peripatetics, and endeavours to perſuade; beſides, you ſhould, like the *Tragedians*, raiſe your Machin, and fright all that contradict you with the God: But the God, as indeed 'tis requiſite he ſhould be, is equally Benevolent to all. Now let us, following *Soſpis* (for he fairly leads the way) keep cloſe to our ſubject the Palm-tree, which affords us ſufficient ſcope for our Diſcourſe: The *Babylonians* celebrate this Tree, as being uſeful to them three hundred and ſixty ſeveral ways: But to us *Greeks* 'tis of very little uſe, unleſs its want of Fruit may inſtruct our Contenders in the Games. For it being the faireſt greateſt and beſt proportion'd of all ſorts of Trees, it bears no Fruit amongſt us; for the goodneſs of

of its temper employing all the nouriſhment upon the body of the Tree, leaves it very little and very bad Seed. Beſide all this, it hath ſomething peculiar, and which cannot be attributed to any other Tree. The branch of a Palm, if you put a weight upon it, doth not yield and bend downwards, but turns the contrary way, as if it reſiſted the preſſing force. The like is to be obſerv'd in theſe exerciſes: For thoſe, that through Weakneſs or Cowardice yield to them, their Adverſaries oppreſs, but thoſe that ſtoutly endure the Encounter, have not only their Bodies, but their Minds too, ſtrengthened and encreaſed.

QUEST. V. *Why thoſe that Sail upon the* Nile, *take up the water they are to uſe before day?*

ONE demanded a reaſon why the Sailors take up the water for their occaſions, out of the River *Nile*, by Night, and not by Day: Some thought they fear'd the Sun, which heating the moiſt body, would make it more liable to putrifaction: For every thing that is warm'd becomes more eaſie to be chang'd, having already ſuffer'd, when its other quality was remitted, and cold conſtipating the parts, ſeems to preſerve every thing in its natural State, and Water eſpecially. For that the cold of water is naturally conſtrigent, is evident from Snow, which keeps Fleſh from corrupting a long time. And heat, as it deſtroys the proper quality of other things; ſo of Honey, for it being boyled, is it ſelf Corrupted, though when raw it preſerves other Bodies from Corruption, and that this is the cauſe I have a very conſiderable Evidence from ſtanding Pools, for in Winter they are as wholſom as other water, but in Summer they grow bad and noxious; therefore the night ſeeming in ſome meaſure to reſemble the Winter, and the Day the Summer, they think the Water, that is taken up at Night is leſs ſubject to be vitiated and chang'd.

To theſe ſeemingly probable Reaſons, another was added which confirmed the Ingenuity of the Sailors. For

ſome ſaid that they took up their Water by night, because then it was clear and undiſturb'd; but at day-time, when a great many fetch'd water together, and many Boats were Sailing, and many Beaſts ſwiming upon the *Nile*, it grew thick and muddy, and that in that condition it was more ſubject to Corruption, for mixt Bodies are more eaſily corrupted than ſimple and unmixt; for from mixture proceeds a diſagreement of the parts, from that diſagreement a Change, and Corruption is nothing elſe but a certain Change; and therefore Painters call the mixing of their Colours φθορὰν, Corrupting; and *Homer* expreſſeth θάνατον, dying, by μῖξιν: Commonly we call any thing that is ſimple and unmixt ἄφθαρτον and ἀνώλεθρον, incorruptible and immortal. Now Earth being mixt with Water, ſooneſt corrupts its proper Qualities, and makes it unfit for drinking, and therefore ſtanding Waters ſtink ſooneſt, being continually fill'd with particles of Earth, whilſt running Waters preſerve themſelves by either leaving behind, or throwing off the Earth that falls into them. And *Heſiod* juſtly commends

The water of a pure and conſtant Spring.

For that Water is wholeſom which is not corrupted, and that is Corrupted, which is pure and unmixt. And this opinion is very much confirm'd from the difference of Earths, for thoſe Springs that run through a mountainous Rocky ground, are ſtronger than thoſe which are cut through Plains or Marſhes: becauſe they do not take off much Earth. Now the *Nile* running through a ſoft Country, like the Blood mingled with the Fleſh is fill'd with ſweet Juices that are ſtrong and very nouriſhing; yet 'tis thick and muddy, and becomes more ſo if diſturb'd: For motion mixeth the Earthly particles with the Liquid, which becauſe they are heavier, fall to the Bottom as ſoon as the Water is ſtill and undiſturb'd. Therefore the Sailors take up the water they are to uſe at Night, by that means likewiſe preventing the Sun which always exhales and conſumes the ſubtler and lighter particles of the Liquid.

QUEST

QUEST. VI. *Concerning thoſe who come late to an Entertainment; and from whence theſe words* ἀκρόδειπνον, ἄδειπνον *and* δεῖπνον *are derived?*

MY younger Sons ſtaying too long at the Plays, and coming in too late to Supper, *Theon*'s Sons waggiſhly and jocoſely call'd them καλυσιδείπνους, and ζοφοδόρπους, Supper-hinderers, Night-Suppers, and the like; and they call'd them again, τρεχεδείπνους, Run-Suppers. And one of the old men in the Company ſaid, τρεχέδειπνος ſignifyed one that was too late for Supper; becauſe when he found himſelf tardy, he mended his pace, and made more than common haſte: And told us a Jeſt of *Battus Cæſar*'s Jeſter; who call'd thoſe that came late, ἐπιθυμοδείπνους, Love Suppers, becauſe out of their Love to Entertainments, though they had buſineſs they would not deſire to be excuſed. And I ſaid, that *Polycarmus*, a leading Orator at *Athens*, in his Apology for his way of Living, before the Aſſembly, ſaid; beſides a great many things which I could mention, Fellow-Citizens, when I was invited to Supper, I never came the laſt Man: For that is more Democratical, and on the contrary, thoſe that are forc'd to ſtay for others that come late, are offended at them as uncivil, and of an Oligarchial Temper. But *Soclaris* in defence of my Sons ſaid, *Alcæus* (as the ſtory goes) did not call *Pittacus* ζοφοδορπίδην for ſupping late, but for delighting in baſe and ſcandalous, Company: Heretofore to eat early was accounted ſcandalous, and ſuch a Meal was called ἀκράτισμα from ἀκρασία Intemperance. Then *Theon* interrupting him ſaid, we muſt not truſt thoſe who have delivered down to us the Antients way of Living. For they ſay that thoſe being us'd to work, and very temperate in a Morning eat a bit of Bread dipt in ἀκράω, Wine, and nothing elſe, and that they call'd that Meal ἀκρᾶτισμα from the ἄκρατον. Their Supper they call'd ὄψον, becauſe returning from their buſineſs they took it ὄψε late. Upon this we began to enquire, whence thoſe two Meals δεῖπνον and ἄδειπνον took their Names. In *Homer* ἄδειπνον and ἀκρατίσματα ſeem

to be the ſame Meal: For, he ſays, that *Eumæus* provided ἄριστον by the break of day, and 'tis probable that ἄριστον was ſo call'd *quaſi* ἄρειον, becauſe provided in the Morning; and δεῖπνον was ſo nam'd from διαπαύειν τοὺς πόνους, eaſing Men from their Labour. For Men us'd to take their δεῖπνον after they had finiſh'd their buſineſs, or whilſt they were about it. And this may be gathered from *Homer*, when he ſays,

Then when the Wood-man doth his Supper dreſs,

But ſome perhaps will have ἄριστον *quaſi* ἑτοῖμον eaſily provided, becauſe that Meal is uſually made upon what is ready and at hand; and δεῖπνον *quaſi* διαπεπονημένον laboured, becauſe of the pains us'd in dreſſing. My Brother, *Lamprias*, being of a ſcoffing jeering Nature, ſaid, ſince we are in a trifling Humour [illegible] now, that the *Latin* Names of theſe Meals are a thouſand times more proper than the *Greek*; δεῖπνον Supper, they call *Cœna*, Κοῖνα διὰ τὴν κοινωνίαν from Community; becauſe they took their ἄριστον by themſelves, but their *Cœna* κοῖνα with their Friends. Ἄριστον Dinner they call *Prandium*, παρὰ τὸν ἔνδιον, from the time of the day: For ἔνδιον ſignifies δειλινὸν, Noon-tide, and to reſt after Dinner, they expreſs by ἐνδιάζειν, or elſe by παρένδιον they denote a bit taken in the Morning, πρὸ ἐνδείας γεύσασθαι, before they have need of any: And not to mention στόματα, *ſtragula*, Feats; οἶνον, *Vinum*, Wine; μέλι, *Mel*, Honey; ἔλαιον, *Oleum*, Oyl; γεύσασθαι, *guſtare*, to taſte; προπίνειν, *propinare*, to drink to another; and a great many more words, which they have plainly borrowed from the *Greeks*, who can deny but that they have taken their *Commeſſatio*, Κωμασώτων, Banquetting, from our Κῶμος, *Comus*, and μιγνύειν, *miſcere*, to mingle, from the *Greeks* too; thus in *Homer*,

He in a Bowl himſelf ἔμισγε mixt generous Wine.

They call a Table μῆσαν *menſam* from τῆς ἐν μέσῳ θέσεως, placing it in the middle; Bread πάνιν, *panem*, from ſatisfying πένην hunger; a Garland κορώνην, *Coronam*, from κάρηνον the Head; and *Homer* ſomewhat likens, τὸ κράνος, a head-piece to a Garland; *Cadere* to beat, from δέρειν;

and

and *Dentes*, Teeth, *quaſi ὀδοντας*; Lips they call λάβρα from λαμβάνειν τὴν βορὰν δι' αὐτῶν, taking our Victuals with them; therefore when you hear ſuch fooleries, as I have propoſed, you muſt not laugh, or not give thoſe men leave to creep in through words, as through Minds, to beat down ſome things, and ruin others.

QUEST. VII. *Concerning* Pythagoras's *Symbols, in which he forbids us to receive a Swallow into our Houſe, and bids us as ſoon as we are riſen to ruffle the Bed-cloaths.*

SYlla the *Carthaginian*, upon my return to *Rome*, after a long abſence, gave me, as the *Romans* call it, a welcoming Supper, and invited ſome few other friends, and amongſt the reſt one *Lycius*, an *Hetrurian*, the Scholar of *Moderatus* the *Pythagorean*; He ſeeing my Friend *Philinus* eat no fleſh, began (as the opportunity was fair) to talk of *Pythagoras*; and affirm'd that he was a *Tuſcan*. not becauſe his Father, as others have ſaid, was one; but becauſe he himſelf was born, bred and taught in *Tuſcany*: To confirm this, he brought conſiderable Arguments from ſuch Symbols as theſe; As ſoon as you are riſen, ruffle the Bed-cloaths: Leave not the Print of the Pot in the Aſhes: Receive not a Swallow into your Houſe: Never ſtep over a Beſom: Or keep in your Houſe Creatures that have hook'd Claws: For theſe Precepts of the *Pythagoreans* the *Tuſcans* only, as he ſaid, carefully obſerve. *Lycius* having thus ſaid, that Precept about the Swallow ſeem'd to be moſt unaccountable, it being a harmleſs and kind Animal, and therefore it ſeem'd ſtrange that that ſhould be forbid the houſe, as well as the hook'd-claw'd Animals, which are ravenous, wild and bloody: Nor did *Lycius* himſelf approve that only interpretation of the Ancients, who ſay, this Symbol aims directly at Back-biters, and Tale-bearing Whiſperers. For the Swallow whiſpers not at all, it chatters indeed, and is noiſy, but not more than a Pye, a Partridge, or a Hen. What then ſaid *Sylla*, it is upon the old fabulous account of killing her Son, that they deny the Swallow Entertainment, by that means ſhowing their diſlike to thoſe Paſſions which (as the Story

Story goes) made *Tereus* and *Progne* and *Philomel*, both act and ſuffer ſuch wicked and abominable things, and even to this day, they call the Birds *Daulides*. And *Gorgias* the Sophiſter, when a Swallow muted upon him looked upon her, and ſaid, *Philomel* this was not well done: Nor is this Puniſhment common to the other for the Nightingale, though concern'd in the ſame Tragedy we willingly receive. Perhaps, ſaid I, Sir, what you have alledg'd may be ſome Reaſon, but pray conſider whether firſt they do not hate the Swallow upon the ſame account that they abhor hook'd claw'd Animals for the Swallow feeds on Fleſh; and Graſhoppers, which are ſacred and Muſical, they chiefly devour and prey upon. And, as *Ariſtotle* obſerves, they fly near the ſurface of the Earth to pick up the little Animals. Beſides that alone of all Houſe-Animals makes no return for her Entertainment: The *Stork*, though ſhe is neither covered, fed, or defended by us, yet pays for the place where ſhe builds; going about and killing the Eels, Snakes, and other venemous Creatures. But the Swallow, though ſhe receives all thoſe ſeveral kindneſſes from us, yet as ſoon as her young are fledg, flies away faithleſs and ungrateful; and which is the worſt of all, of all Houſe-Animals, the Fly and the Swallow only never grow tame, ſuffer a Man to touch them, keep Company with, or learn of him: And the Fly is ſo ſhy becauſe often hurted and driven away; but the Swallow naturally hates Man, ſuſpects and dares not truſt any that would tame her: And therefore if we muſt not look on the outſide of theſe things, but opening them view the Repreſentations of ſome things in others, *Pythagoras* ſetting the Swallow for an example of a wandring unthankful Man, adviſeth us not to take thoſe who come to us for their own need and upon occaſion, into our familiarity, and let them partake of the moſt ſacred things, our Houſe and Fire. This Diſcourſe of mine gave the Company Encouragement to proceed, ſo they attempted other Symbols, and gave moral Interpretations of them; for *Philinus* ſaid, That that Precept of blotting out the Print of the Pot, inſtructed us not to leave any plain mark of

Anger

Anger, but as ſoon as ever the Paſſion hath done boyling, to lay aſide all thoughts of Malice and Revenge. That Symbol which adviſeth us to ruffle the Bed-cloaths, ſeem'd to ſome to have no ſecret meaning, but to be in it ſelf very Evident, for it is not decent for the place to be ſeen where a Man hath lain with his Wife, as being a too manifeſt Rrepreſentation of, and an alluring temptation to, the Action. But *Sylla* thought the Symbol was rather intended, to prevent Mens ſleeeping in the Day-time, all the conveniences for ſleeping being taken away in the Morning as ſoon as we are up: For Night is the time for Sleep, and in the Day we ſhould riſe and follow our affairs, and not ſuffer ſo much as the Print of our Body in the Bed, ſince a Man aſleep is of no more uſe than one Dead. And this Interpretation ſeems to be confirmed by that other precept in which the *Pythagoreans* adviſe their followers not to take off any Man's burthen from him, but to lay on more, as not countenancing Sloth and Lazineſs in any.

QUEST. VIII. *Why the* Pythagoreans *command Fiſh not to be eaten, more ſtrictly than other Animals;*

OUR former Diſcourſe *Lycius* neither reprehended nor approv'd, but ſitting ſilent and muſing, gave us the hearing; Then *Empedocles* addreſſing his Diſcourſe to *Sylla*, ſaid If our Friend *Lycius* is diſpleas'd with the Diſcourſe, 'tis time for us to leave off. But if theſe are ſome of their myſteries which ought to be conceal'd yet I think this may be lawfully divulged, that they more cautiouſly abſtain from Fiſh, than other Animals For this is ſaid of the Antient *Pythagoreans*, and even now I have met with *Alexicrates*'s Scholars, who will eat and kill ſome of the other Animals, but will never taſte Fiſh. *Tyndares* the *Spartan* ſaid, they ſpar'd Fiſh, becauſe they had ſo great a regard for ſilence: (My Name ſake *Empedocles* the Philoſopher call'd Fiſh ἔλλοπας becauſe they had τὴν ὄπα ἐλλομένην, their voice ſhut up) for they thought ſilence to have ſomething extraordinary and Divine in it, ſince the Gods themſelves, without any voice at all, by their works and operations, diſcover their

meaning

meaning to the wife. Then *Lycius* gravely and compoſedly ſaying, that perhaps that true reaſon was obſcure and not to be divulg'd, yet they had liberty to venture upon probable conjectures. *Theon* the Grammarian began thus, To demonſtrate, that *Pythagoras* was a *Tuſcan*, was a great and no eaſie task: But 'tis confeſt, that he convers'd a long time with the wiſe Men of *Ægypt*, and imitated a great many of the Rites and Inſtitutions of the Prieſts: For inſtance that about Beans: For *Herodotus* delivers, that the *Egyptians* neither ſet nor eat Beans, nay cannot endure to ſee them, and we all know, that even now the Prieſts eat no Fiſh; and the ſtricter ſort eat no Salt, and refuſe all Meat that is ſeaſoned with it. Others bring other reaſons for this, but the only true reaſons is hatred to the Sea, as being a diſagreeable, or rather naturally a deſtructive Element to Man. For they do not imagin that the Gods, as the *Stoics* did, that the Stars were nouriſhed by it: But on the contrary, think that the Father and preſerver of their Country, whom they call the Deflux of *Oſiris*, is loſt in it, and when they bewail him as born on the left-hand parts, and deſtroy'd in the right hand, they intimate to us the ending, and corruption of their *Nilus* by the Sea; and therefore they do not believe that its water is wholeſom, or that any creature produc'd or nouriſh'd in it, can be clean or wholſom food for Man, ſince it breathes not the common Air, and feeds not on the ſame food with him. And the Air that nouriſheth and preſerves all other things, is deſtructful to them, as if their production and life were unneceſſary and againſt Nature; Nor ſhould we wonder, that they think Animals bred in the Sea, to be diſagreeable to their bodies, and not fit to mix with their Blood and Spirits, ſince, when they meet a Pilot they will not ſpeak to him, becauſe he gets his living by the Sea. *Sylla* commended this diſcourſe, and added concerning the *Pythagoreans*, that they then thiefly taſted fleſh, when they Sacrific'd to the Gods. Now no Fiſh is ever offer'd in Sacrifice. I, after they had done, ſaid, that many, both Philoſophers and unlearned, conſidering with how many good things it furniſheth and makes our

Life-

Life more comfortable, take the Sea's part againſt the *Egyptians.* But that the *Egyptians* ſhould abſtain from Fiſh, becauſe they are not of the ſame kind, is ridiculous and abſurd, nay to Butcher and feed on other Animals, becauſe they bear a nearer relation to us, would be a moſt inhuman and *Cyclopian* return. And they ſay that *Pythagoras* bought a draught of Fiſhes, and preſently commanded the Fiſhers to let them all out of the Net, and this ſhows, that he did not hate, or not mind Fiſhes, as things of another kind and deſtructive to Man, but that they were his dearly beloved Creatures, ſince he paid a ranſom for their freedom. Therefore the tenderneſs and humanity of thoſe Philoſophers, ſuggeſt a quite contrary reaſon, and I am apt to believe, that they ſpare Fiſhes to inſtruct Men, or to accuſtom themſelves to acts of Juſtice, for other Creatures generally give Men cauſe to afflict them, but Fiſhes neither do, or are capable of doing us any harm. And 'tis eaſie to ſhew both from the Writings and Religion of the Antients, that they thought it a great ſin not only to eat, but to kill an Animal that did them no harm. But afterwards being neceſſitated by the ſpreading Multitude of Men, and commanded (as they ſay) by the *Delphic* Oracle to prevent the total decay of Corn and Fruit, they began to Sacrifice, yet they were ſo diſturb'd and concerned at the Action, that they called it ἔρδειν and ῥέζειν. as if they did ſome ſtrange thing in killing an Animal; and they are very carefull not to kill the Beaſt, before the Wine and Salt thrown upon his Head, he nods in token of conſent. So very cautious are they of injuſtice. And not to mention other conſiderations, were no Chickens for inſtance, or Rabbets killed, in a ſhort time they would ſo increaſe, that there could be no living. And now 'twould be a very hard matter to put down the eating of Fleſh, which neceſſity firſt introduc'd, ſince Pleaſure and Luxury hath Eſpouſed it. But the water Animals, neither conſuming any part of our Air or Water or devouring the Fruit, but as it were encompaſſed by another world, and having their own

Proper

Proper bounds, which 'tis death for them to paſs, they afford our Belly no pretence to all for their deſtruction; and therefore to catch or be greedy after Fiſh is plain Deliciouſneſs and Luxury, which upon no juſt reaſon infects the Sea and dives into the deep. For we cannot call the Mullet Corn-deſtroying, the Trout Grape-eating, nor the Barble or Sea Pike Seed-gathering, as we do, ſignifying their hurtfulneſs by theſe Epithets, ſome Land Animals. Nay, thoſe little miſchiefs which we complain of, in theſe Houſe-Creatures, a Weezel or Fly, none can juſtly lay upon the greateſt Fiſh. Therefore the *Pythagoreans* confining themſelves, not only by the Law which forbids them to injure Men, but alſo by Nature, which commands them to do violence to nothing, fed on Fiſh very little, or rather not at all. But ſuppoſe there were no injuſtice in this caſe, yet to delight in Fiſh, would argue Daintineſs and Luxury: Becauſe they are ſuch coſtly and unneceſſary Diet. Therefore *Homer* doth not only make the *Greeks*, whilſt encamped near the Helleſpont to eat no Fiſh, but mentions not any Sea-proviſion, that the diſſolute *Phæacians* or Luxurious Woers had, though both Iſlanders. And *Ulyſſes*'s Mates, though they ſail'd o'er ſo much Sea, as long as they had any Proviſion left, never let down a Hook or Net,

But when the Victuals of their Ship was ſpent,

A little before they fell upon the Oxen ſacred to the Sun, they caught Fiſh, not to pleaſe their wanton appetite, but to ſatisfie their hunger.

With crooked Hooks for cruel Hunger gnaw'd,

The ſame neceſſity forcing them to catch Fiſh, and devour the Oxen of the Sun. Therefore not only amongſt the *Egyptians* and *Syrians*, but *Greeks* too, to abſtain from Fiſh was a piece of ſanctity, they avoiding (as I think) as ſuperfluous curioſity in Diet, as well as being juſt. To this *Neſtor* ſubjoyning ſaid, But Sir, of my Citizens, as of the *Megarencians* in the Proverb, you make no account; although you have heard me often ſay, that our Prieſts of *Neptune* (whom we call *Hieromnemenas*) never eat Fiſh. *Nep-*

tune

tune himſelf is called φυτάλμιον, Sea-breeder: And the Ancient *Greeks* ſacrificed to *Neptune* πατρογενῆ the firſt Father, imagining, as likewiſe the *Syrians* did, that Man riſe from a liquid ſubſtance: And therefore they worſhip a Fiſh as of the ſame production and breeding with themſelves, in this matter being more happy in their Philoſophy than *Anaximander*: For he ſays, that Fiſh and Men were not produc'd in the ſame ſubſtances, but that Men were firſt produc'd in Fiſhes, and when they were grown up, and able to help themſelves, were thrown out, and ſo liv'd upon the Land. Therefore as the Fire devours it's Parents, *i. e.* the matter out of which it was firſt kindled, ſo *Anaximander* aſſerting that Fiſh were our Common Parents condemneth our feeding on them.

QUEST. IX.

Whether there can be new Diſeaſes, and how cauſed?

Philo the Phyſician ſtoutly affirm'd that the Leproſie *Elephantiaſis*, was a Diſeaſe, but lately known, ſince none of the Ancient Phyſicians ſpeak one word of it, though they oftentimes enlarge upon little, frivolous and obſcure trifles. And I to confirm it, cited *Athenodorus* the Philoſopher who in his firſt Book of Epidemical Diſeaſes, ſays, That not only that Leproſie, but alſo the ὑδροφόβα, the Water-dread (occaſion'd by the biting of a mad Dog) were firſt diſcover'd in the time of *Aſclepiades*. At this the whole Company were amaz'd, thinking it very ſtrange that ſuch Diſeaſes ſhould begin then, and yet as ſtrange that they ſhould not be taken notice of in ſo long a time; yet moſt of them leaned to this laſt Opinion, as being moſt agreeable to Man: and not in the leaſt daring to imagin that Nature affected Novelties, or would in that Body of Man, as in a City, create new Diſturbances and Tumults. And *Diogenianus* added, that even the Paſſions and Diſeaſes of the Mind go on in the ſame old road that formerly they did; and yet the vitiouſneſs of our Inclination is exceedingly prone to variety, and our Mind is Miſtreſs of it ſelf, and can, if it pleaſe, eaſily change and alter. Yet all her inor-

dinate

dinate motions have ſome ſort of order, and the Soul hath bounds, to her Paſſions, as the Sea to her overflowings: And there is no ſort of Vice now amongſt us which was not practis'd by the Ancients. There are a thouſand differences of Appetites, the various motions of Fear, the different Schemes of Grief and Pleaſure are innumerable:

Yet are not they of late, or now produc'd,
And none can tell from whence they firſt aroſe.

How then ſhould the Body be ſubject to new Diſeaſes, ſince it hath not, like the Soul, the principle of its own Alteration in it ſelf; but by common Cauſes is joyn'd to Nature, and receives ſuch a temperature, whoſe indefinite variety of Alterations is confin'd to certain bounds, as a Ship is, that is toſt between its Anchors in the Key: Now there can be no Diſeaſe without ſome Cauſe, it being againſt the Laws of Nature, that any thing ſhould be without a Cauſe; now 'twill be very hard to find a new Cauſe, unleſs we fancy ſome ſtrange Air, Water or Food never taſted by the Ancients, ſhould out of other Worlds, or intermundane Spaces deſcend to us; for we contract Diſeaſes from thoſe very things which preſerve our Life, for there are no peculiar Seeds of Diſeaſes, but the diſagreement of their Juices to our Bodies, or our exceſs in uſing them, diſturbs Nature. Theſe diſturbances have ſtill the very ſame differences, though now and then called by new Names. For Names depend on Cuſtom, but the Paſſions on Nature; and theſe being conſtant and thoſe variable, give occaſion to this miſtake. As in the Parts of a Speech and the Syntax of the Words, 'tis impoſſible that any new ſort of Barbariſm or Solæciſm ſhould ariſe, ſo the temperature of the Body hath ſome certain Deviations and Corruptions, into which it may fall, thoſe things which are againſt and hurtful to Nature being in ſome ſort contain'd in it. The Mythographers are in this particular very ingenious, for, they ſay, that monſtrous uncouth Animals were produc'd in the time of the Giants War, the Moon being out of its Courſe, and not riſing where it us'd to

do

do: And thoſe who think Nature produces new Diſeaſes, like Monſters, and yet give no, either likely or unlikely, Reaſon of the Change, err as I imagin, *Philo*, in taking a leſs or a greater degree of the ſame Diſeaſe, to be a different Diſeaſe. The intenſion or encreaſe of a thing makes it more or greater, but does not make the Subject of another kind. Thus the Leproſie being an intenſe Scabbineſs is not a new kind, nor the Water-dread, diſtinguiſh'd from other melancholic and ſtomachical Affections but only by the degree. And I wonder we did not obſerve that *Homer* was acquainted with this Diſeaſe, for tis evident that he calls a Dog λυσσήεντα from the very ſame rage with which, when Men are poſſeſt, they are ſaid to λυσᾶν. Againſt this Diſcourſe of *Diogenianus* *Philo* himſelf made ſome objections, and deſired me to be the old Phyſicians Patron: Who muſt be branded with inadvertency and ignorance, unleſs it appears that thoſe Diſeaſes began ſince their time. Firſt then *Diogenianus*, methinks, very precariouſly deſires us not to think, that the intenſeneſs or remiſneſs of degrees is a real difference, not alters the kind: For were this true, then we ſhould hold that down-right Vinegar is not different from prickt Wine, nor a bitter from a rough taſte, Darnel from Wheat, nor Garden Mint from Wild Mint; for 'tis evident that theſe differences are only the ſeveral degrees of the ſame Qualities, in ſome being more intenſe, in ſome more remiſs. So we ſhould not venture to affirm, that flame is different from a white Spirit; Splendor from Flame, Hore-Froſt from Dew, or Hail from Rain; but that the former have only more intenſe Qualities than the Latter: Beſides we ſhould ſay, that Blindneſs is of the ſame kind with ſhort Sightedneſs, violent Vomitting with weakneſs of the Stomach, and that they only differ in degree: Though, what they ſay is nothing to the purpoſe, for if they ſay that the quality, which only was, but never was ſo great before, is now increaſt, the ſame Difficulties which they urged againſt the other Opinion oppreſs them. *Sophocles* ſays very well concerning thoſe things which are not believed to be now, becauſe they were not heretofore:

Once at the firſt all things their Beings had:

And 'tis probable that not all Diſeaſes, as in a Race the barrier being let down, ſtarted together; but that one riſing after another, at ſome certain time, had its beginning and ſhow'd it ſelf. 'Tis rational to conclude (continued I) that all Diſeaſes that riſe from Want, Heat or Cold, bear the ſame date with our Bodies, but afterwards over-Eating, Luxury and Surfeiting, encouraged by Eaſe and Plenty, rais'd bad and ſuperfluous Juices, and thoſe brought various new Diſeaſes, and their perpetual complications and mixtures ſtill create more new. Whatever is Natural is determin'd and in order: For, Nature is Order, or the work of Order. Diſorder, like *Pindar*'s Sand, cannot be compris'd by number: And that which is beſides Nature, is ſtreight call'd indeterminate and infinite. Thus Truth is ſimple, and but one, but falſities innumerable. The exactneſs of Motions and Harmony are definite, but the Errors either in playing upon the Harp, Singing or Dancing, who can comprehend? Indeed *Phrinichus* the *Tragedian* ſays of himſelf,

As many Figures dancing doth propoſe,
As Waves roul on the Sea when Tempeſts toſs:

And *Chryſippus* ſays that the various complications of ten ſingle Axioms amount to 1000000: But *Hipparchus* hath confuted that account, ſhowing that the Affirmative contains [illegible] complicated Propoſitions, and the Negative [illegible]. And *Xenocrates* ſays, the number of Syllables which the Letters will make, is, 100200000. How then is it ſtrange that the Body having ſo many different Powers in it ſelf, and getting new qualities every day from its Meat and Drink: And uſing thoſe Motions and Alterations which are not always in the ſame Time nor in the ſame Order, ſhould upon the various complication of all theſe be affected with new Diſeaſes? Such was the Plague at *Athens* deſcrib'd by *Thucydides* who conjectures that it was new, becauſe the Birds and Beaſts of Prey would not touch the dead Carcaſſes:

Thoſe

Thoſe that fell ſick about the Red Sea, if we believe *Agatharcides*, beſides other ſtrange and unheard Diſeaſes, had little Serpents in their Legs and Arms, which did eat their way out, but when touch't ſhrunk in again, and rais'd intolerable inflammations in the Muſcles; and yet this kind of Plague, as likewiſe many others, never afflicted any beſide, either before or ſince. One after a long ſtoppage of Urine voided a knotted Barley Straw: And we know the *Ephebus*, with whom we lodged at *Athens*, threw out together with a great deal of Seed a little hairy, many-footed, nimble Animal. And *Ariſtotle* tells us, That *Timon*'s Nurſe in *Cicilia* every year for two Months lay in a Cave, without any vital Operation beſides breathing. And in the *Milonian* Books 'tis delivered as a Sympton of a diſeas'd Liver carefully to obſerve and hunt after Mice and Rats; which we ſee now no where practiſed. Therefore let us not wonder if ſomething happens which never was before, or if ſomething doth not appear amongſt us with which the Ancients were not acquainted; for the Cauſe of thoſe Accidents is the Nature of our Body, whoſe temperature is ſubject to be changed: Therefore, if *Diogenianus* will not introduce a new kind of Water or Air, we having no need of it, are very well content: Yet we know ſome of *Democritus*'s Scholars affirm, That other Worlds being diſſolved, ſome ſtrange Effluviums fall into ours, and are the principle of new Plagues, and uncommon Diſeaſes: Beſides let us not take notice of the Corruption of ſome parts of this World, by Earthquakes, Droughts and Floods, by which both the Vapours and Fountains riſing out of the Earth, muſt be neceſſarily Corrupted: Yet we muſt not paſs by that change which muſt be wrought in the Body by our Meat, Drink and other Exerciſes in our Courſe of Life. For many things which the Antients did not feed on are now acounted Dainties, for inſtance, *Mead* and *Sumen*. Heretofore too, as I have heard, they hated the Brains of Animals ſo much, that they would ſpit at the very name of it. And even now we know ſome old Men, that will not taſte Cucumber, Pompion, Peach or Piper.

Now by theſe Meats and drinks 'tis probable that the Juices of our Bodies are much alter'd, and their temperature changed, new Qualities ariſing from this new ſort of Diet: And the Change of Order in our feeding having a great influence on the alteration of our Bodies; the cold Courſes, as they were called formerly, conſiſting of Oyſters, Lobſters, Sallads and the like, being (in *Plato*'s Phraſe) transferr'd from Tayl to the Mouth, now make the firſt Courſe, whereas they were formerly the laſt. Beſides, the Glaſs which we uſually take before Supper, called προπόμα, is very conſiderable in this Caſe; for the Ancients never drank ſo much as Water before they eat, but now they drink freely before we ſit down, and fall to our Meat with a full and heated Body, uſing ſharp Sauces and Pickles to provoke Appetite, and then we fall greedily on the other Meat. But nothing conduceth more to alterations and new Diſeaſes in the Body than frequent Bathing, for then the Fleſh, like Iron in the Fire, grows ſoft and looſe, and is preſently conſtipated and hardn'd by the Cold. For in my Opinion if any of the laſt Age had looked into our Baths, he might have juſtly ſaid,

There burning Phlegethon *meets* Acheren.

For they us'd ſuch mild gentle Baths, that *Alexander* the Great being Feveriſh ſlept in one And the *Gauls* Wives carry their Pots of Pulſe to eat with their Children whilſt they are in the Bath But our Baths now inflame, vellicate and diſtract, and the Air which we draw, is a mixture of Air and Water, diſturbs the whole Body, moves and diſplaces every Atom, till we quench the fiery Particles, and allay their Heat. Therefore, *Diogenianus*, you ſee that this account requires no new ſtrange Cauſes, no intermundane Spaces, but the ſingle alteration of our Diet, is enough to raiſe new Diſeaſes, and aboliſh old.

QUEST.

QUEST. X. *Why we give leaſt Credit to Dreams in Autumn?*

Florus reading *Ariſtotle's Phyſical* Problems which were brought to him to *Thermopylæ*, was himſelf (as Philoſophical Wits uſe to be) filled with a great many Doubts, and communicated them to others; thereby confirming *Ariſtotle's* Saying, That much Learning raiſeth many Doubts. Other Topics, made our Walks every day very pleaſant, but the common ſaying concerning Dreams, thoſe in Autumn are the vaineſt; I know not how, whilſt *Favourinus* was engaged in other matters, was ſtarted after Supper: Your Friends and my Sons thought *Ariſtotle* had given ſufficient Satisfaction in this point, and that no other cauſe was to be ſought after or allowed, but that which he mentions, *viz.* the Fruit. For the Fruit being new and flatulent, raiſe many diſturbing Vapours in the Body; for 'tis not likely that only Wine ferments, or new Oil only makes a noiſe in the Lamp, the Heat agitating its Vapour; but new Corn and all ſorts of Fruit are plump and diſtended, till the unconcocted flatulent Vapour is broak away, and that ſome ſorts of Foods diſturb Dreams. they ſaid, was evident from Beans and *Polypus's* Head, from which thoſe who would divine by their Dreams, are commanded to abſtain. But *Favourinus* himſelf, though in other things he admires *Ariſtotle* exceedingly, and thinks the Peripatetic Philoſophy to be moſt probable; yet in this caſe reſolved to ſcour up an old muſty Opinion of *Democratus*; firſt laying down that known Principle of his, That Images paſs through the Pores into the inmoſt Parts of the Body, and being carried upward cauſe Dreams: And that theſe Images fly from every thing, Veſſels, Garments, Plants, but eſpecially from Animals becauſe of their Meat, and motion of their Spirits. And that theſe Images do not only carry the outward ſhape and likeneſs of the Bodies (as *Epicurus* thinks, following *Democratus* ſo far and no farther) but the very deſigns, motions and paſſions and with thoſe entring

into the Bodies, as if they were living things, discover to those that receive them the Thoughts and Inclinations of the Persons from whom they come, if so be that they preserve their frame and order intire: And that is especially preserved when the Air is calm and clear, their passage then being quick and undisturbed. Now the Autumnal Air, when Trees shed their Leaves, being very uneven and disturbed, ruffles and disorders the Images, and hindring them in their passage, makes them weak and ineffectual; when on the contrary, if they rise from warm and vigorous Subjects, and are presently applied, the notices which they give, and the Impressions they make, are clear and evident. Then with a smile looking on *Autobulus* he continued; But, Sir, I perceive you design to have an airy Skirmish with these Images, and try the evenness of this old opinion as you would a Picture with your Nail. And *Autobulus* replied. Pray, Sir, do not endeavour to cheat us any longer, for we know very well that you designing to make *Aristotle*'s Opinion appear the better, have only used this of *Democritus* as its Shade. Therefore I shall pass by that, and impugn *Aristotle*'s Opinion, which unjustly lays the blame on the new Fruit; for both the Summer and declining Autumn excuseth them, when, as *Antimachus* says, the Fruit is most fresh and juicy; for then though we eat the new Fruit, [illegible] our Dreams are not vainer than at other times, [illegible] Months when the Leaves fall being next [illegible] concoct the Corn and remaining Fruit, [illegible] shrivel'd and less, and lose all their brisk [illegible] As for new Wine, those that drink it [illegible] till *February*, which is after Winter; [illegible] which we begin to call ἡμὴ-ραν [illegible] and the *Athenians* πεθοίγια, for whilst [illegible] we see that even common Labourers [illegible] on it; therefore no more accusing the gifts of the Gods, let us seek after another cause of vain Dreams, to which the name of the Season will direct us, for 'tis called φυλλοχόος, Leaf-shedding, from the driness and coldness φύλλων of the Leaves, which then fall; except the Leaves of hot and oily Trees, as of

of the Olive, the Laurel, or the Palm; or of the moiſt, as of the Myrtle and the Ivy; for their temperature preſerves them, though not others; becauſe in others the viſcous Humour that holds the Leaves is conſtipated by the Cold, or being weak and little is dried up. Now moiſture and heat is neceſſary for the growth and preſervation of Plants, but eſpecially of Animals; and on the contrary, Coldneſs and Drineſs are very noxious to both: And therefore *Homer* elegantly calls luſty Men ἁβρὰς, moiſt and juicy; To rejoice ἰαύεσθαι, to be warm, and any thing that is grievous and frightful ῥιγεδανὸν and κρυερὸν, Cold and Icy. Beſides the words ἀλίβας and σκέλετον are applied to the Dead, thoſe Names intimating their extream drineſs: But more, our Blood, the principal thing in our whole Body, is moiſt and hot. And old Age hath neither of thoſe two Qualities. Now the Autumn ſeems to be as it were the old Age of the decaying Year, for the moiſture doth not then fall, and the heat decays: And its inclining the Body to Diſeaſes is an Evident ſign of its cold and drineſs. Now 'tis neceſſary that the Souls ſhould be indiſpos'd with the Bodies, and that the ſubtile Spirit being condenſed, the divining Faculty of the Soul, like a Looking-Glaſs that is breathed upon, ſhould be ſullied, and therefore it cannot repreſent any thing plain, diſtinct and clear, as long as it remains thick, dark and condenſed.

PLUTARCH's SYMPOSIACS.

The Eighth Book.

Queſtion I.

Concerning Verſes ſeaſonably and unſeaſonably applied.

THIS ninth Book, *Soſſius Senecio*, contains the diſcourſes we held at *Athens*, at the MuſesFeaſt, for this number is agreeable to the Number of the Muſes; nor muſt you wonder when you find more than ten queſtions (which number I have obſerved in my other Books) in it; for we ought to give the Muſes all that belongs to them, be as careful of robbing them as of a Temple, ſince we owe them much more, and much better things than thoſe. *Ammonius* Captain of the Militia at *Athens*, would ſhow *Diogenius* the proficiency of thoſe Youths that learn'd Grammar, Geometry, Rhetoric and Muſic; and invited the Chief Maſters of the Town to Supper: There was a great many Scholars at the Feaſt, and almoſt all his acquaintance: [illegible] invited only the ſingle combatants to his Feaſt; intending (as the Story goes) that if in the heat of the encounter they had conceiv'd any anger or ill will againſt one another, they might then lay it aſide, being made partners of one common Entertainment: But the contrary happened to *Amonius*, for the Contentions of the Maſters increaſt, and grew more ſharp midſt their Cups and Merriment; and all was diſorder, and confuſed bawling. Therefore *Ammonius* commanded *Erato* to ſing to his Harp, and he ſang ſome part of *Heſiods* Eris beginning thus:

Contention

Contention to one ſort is not confin'd,

And I commended him for chuſing ſo appoſite a Song: Then he began to diſcourſe about the ſeaſonable uſe of Verſe, that it was not only pleaſant but profitable. And ſtreight every ones Mouth was full of that Poet, who began *Ptolomy's Epithalamium* (when he married his Siſter, a wicked and abominable match) thus,

Jove Juno *call'd his Siſter and his Wife.*

And another after-Supper ſung to *Democritus* the King, who had ſent him a little while before his Young Son *Philip* to be Educated:

Breed thou the Boy as doth become
Both Hercules *his Race and Us.*

And *Anaxarchus*, who being pelted with Apples by *Alexander* at Supper, roſe up and ſaid,

Some God ſhall wounded be by Mortal hand.

But that *Corinthian* Captive Boy excelled all, who, when the City was deſtroy'd, and *Mummeus* taking a ſurvey of all the Free-born Children that underſtood Letters, commanded each to write a Verſe, wrote thus:

Thrice, four times bleſs the happy Greeks *that fell.*

For they ſay that *Mummeus* was affected with it, wept and gave all the Free-born Children that were ally'd to him their Liberty. And ſome mentioned the Wife of *Theodorus* the *Tragedian*, who refuſed his Embraces a little before he contended for the Prize, but when he was Conqueror, and came in unto her, claſped him, and ſaid,

Now Agamemnon's *Son, you freely may*

After this a great many ſayings were mention'd, as unſeaſonably ſpoken, it being fit that we ſhould know ſuch and avoid them. As that to *Pompey* the Great, to whom upon his return from a dangerous War, the School-Maſter brought his little Daughter, and to ſhew him what a Proficient ſhe was, call'd for a Book, and bad her begin at this Line.

Resurn'd

Return'd from War, but hadſt thou there been ſlain,
My wiſh had been compleat ——

And that to *Coſſius Longinus* to whom a flying report of his Sons dying abroad, being brought, and no ways appearing either to know the certain Truth, or clear the doubt, an old Senator came and ſaid; *Longinus*, will you not deſpiſe the flying uncertain rumour, when you know and have read this Line,

For no Report is wholly falſe?

And he that at *Rhodes* to a Grammarian demanding a Line, upon which he might ſhew his skill in the Theater, propoſed this,

Fly from the Iſland, worſt of all Mankind.

Either flyly put a trick upon him, or unwittingly blunder'd. And this Diſcourſe quieted the Tumult.

QUEST. II. and III. *What is the Reaſon that* Alpha *is placed firſt in the Alphabet, and what is the proportion between the number of Vowels and Semivowels?*

IT being the Cuſtom of the Muſes Feaſt to draw Lots, and thoſe that were matched, to propoſe curious queſtions to one another; *Ammonius* fearing that two of the ſame Profeſſion might be match'd together, order'd without drawing Lots, a Geometrician to propoſe queſtions to a Grammarian, and a Maſter of Muſic to a Rhetorician: Firſt therefore, *Hermeas* the Geometrician demanded of *Dyſcolus* the Grammarian, a reaſon why Alpha was the firſt Letter of the Alphabet. And he returned the common anſwer of the Schools, that 'twas fit the Vowels ſhould be ſet before the Mutes and Semivowels, and of the Vowels, ſome being long, ſome ſhort, ſome both long and ſhort, 'tis juſt that the Letter that is moſt eſteemed: And of theſe that are long and ſhort, that is to be ſet firſt, which is uſually placed before the other two, but never after either; and that is *Alpha*, for that put after either *Iota* or *Upſilon* will not be pronounc'd, will not make one Syllable with them, but as it were reſenting the affront, and angry at the poſition,

ſition, ſeeks the firſt as its proper place. But if you place *Alpha* before either of thoſe, they are obedient and quietly joyn in one Syllable, as in theſe words, αὔριον, αὐλεῖν, αἴαρτος, αἰδεῖσθαι and a thouſand others. In theſe three reſpects therefore, as the Conquerors in all the five Exerciſes, it claims the precedence of moſt other Letters, becauſe a Vowel, of other Vowels becauſe both long and ſhort, becauſe 'tis a natural place to be ſet before and never after them. *Protogenes* making a pauſe, *Ammonius* ſpeaking to me ſaid, What have you, being a *Bæotian*, nothing to ſay for *Cadmus*, who (as the Story goes) placed *Alpha* the firſt in order, becauſe a Cow is called *Alpha* by the *Phænicians*, and they account it not the ſecond or third (as *Heſiod* doth) bnt the firſt of their neceſſary things? Nothing at all, I replied, for 'tis juſt that, to the beſt of my power, I ſhould rather aſſiſt my own than *Bacchus*'s Grand-father; for *Lamprias* my Grand-father ſaid, that the firſt articulate ſound that is made, is *Alpha*, for the Air in the Mouth is form'd and faſhion'd by the motion of the Lips, now as ſoon as thoſe are opened, that ſound breaks forth, being very plain and ſimple, not requiring or depending upon the motion of the Tongue, but is gently breath'd forth whilſt that lies ſtill: And therefore that is the firſt ſound that Children make: Thus ἄιειν to hear, ἄδειν to ſing, ἄυλειν to pipe, ἀλαλάζειν to hollow oppoſitely, begin with the Letter *Alpha*, and I think that ἄυρειν to lift up, ἀνοίγειν to open, were fitly taken from that opening and lifting up of the Lips when his voice is uttered. Thus all the mutes beſides one have *Alpha* joined with them, as it were a Light to aſſiſt their Blindneſs; for πῆ alone wants it, for φῖ and χῖ are only πῖ and κάππα with an aſperate. *Hermias* ſaying that he approv'd both Reaſons, why then (continued I) do not you explain the proportion, if there be any of the number of the Letters, for, in my opinion, there is, and I think ſo, becauſe the number of Mutes and Seme-vowels compared between themſelves, or with the Vowels doth not ſeem caſual and undeſign'd, but to be according to the firſt Proportion which you call Arithmetical, for their number being nine, eight and ſeven, the middle exceeds the

the laſt as much as it wants of the firſt: And the firſt number being compared with the laſt, hath the ſame proportion that the Muſes have to *Apollo*, for nine is appropriated to them, and ſeven to him, and theſe two numbers tied together double the middle, and not without reaſon, ſince the Semi-vowels partake the Power of both. 'Tis ſaid that *Mercury* was the firſt God that diſcovered Letters in *Egypt*, and therefore the *Egyptians* make the figure of *Ibis*, a Bird dedicated to *Mercury* for the firſt Letter, but 'tis not fit in my opinion to place an Animal that makes no noiſe at the head of the Letters: Amongſt all the Numbers the fourth is peculiarly dedicated to *Mercury*, becauſe, as ſome ſay, the God was born on the fourth day of the Month, and the firſt Letters, call'd *Phœnician* from *Cadmus* are four times four, *viz.* Sixteen. And of thoſe that were afterward added *Palamedes* found four, and *Simonides* four more: Now amongſt Numbers, three is the firſt perfect, as conſiſting of a firſt, a middle, and a laſt; and ſix as being equal to all its parts, and of theſe ſix, the firſt perfect number being multiplied by four, makes the firſt ſquare twenty four. Whilſt he was diſcourſing thus, *Zopyrion* the Grammarian ſneer'd and hiſs'd, and as ſoon as he had done, cried out that he moſt egregiouſly trifled for 'twas meer Chance, and not deſign, that gave ſuch a number and order to the Letters, as 'twas meer chance that the firſt and laſt Verſes of *Homer's Iliads*, have juſt as many Syllables, as the firſt and laſt of his *Odyſſeis*.

QUEST. IV.

Which of Venus's Hands Diomedes *Wounded?*

HEneas would have replied to *Zopyrion*, but we deſired him to hold, and *Maximus* the *Rhetorician* propoſed to him this far fetch'd queſtion out of *Homer*, which of *Venus's Hands Diomedes* Wounded? And *Zopyrion* preſently asking him again of which Leg was *Philip* Lame: *Maximus* replied, 'tis a different caſe, for *Demoſthenes* hath left us no *foundation* upon which we may build our Conjecture

Conjecture; but if you confeſs your Ignorance in this matter, others will ſhow, how the Poet ſufficiently intimates to an nderſtanding Man which hand it was. *Zopyrion* being at a ſtand, we all, ſince he made no reply, deſired *Maximus* to tell us; and he began, the Verſes running thus,

Then Diomedes *threw his mighty Spear,*
And darting it a-croſs did wound her Hand.

'Tis evident that if he deſign'd to wound her left-hand, there had been no need of throwing a-croſs, ſince her Left-hand was oppoſite to his Right: Beſides 'tis probable that he would endeavour to wound the ſtrongeſt Hand, and that with which ſhe drew away *Æneas*; and which being wounded, 'twas likely ſhe would let him go: But more, after ſhe returned to Heaven, *Minerva* jeeringly ſaid,

No doubt fair Venus *won a* Grecian *Dame,*
To follow her beloved Trojan *Youths,*
And as ſhe gently ſtroak'd her with her Hand,
Her Golden Buckler ſcratch'd this petty Wound.

And I ſuppoſe you Sir, when you ſtroak any of your Scholars, uſe your Right-hand and not your Left, and 'tis likely that *Venus* the moſt Complaiſant ἑταιρικωτάτη, of all the Goddeſſes, ſooth'd the *Heroines* after the ſame manner.

QUEST. V. *Why* Plato *ſays that* Ajax's *Soul took her twentieth place in Hell?*

THeſe Diſcourſes made all the other Company merry, but *Soſpis* the *Rhetorician* ſeeing *Hylas* the Grammarian ſit ſilent and diſcompos'd (for he had not been very happy in his Exerciſes) cried out,

But Ajax's *Soul ſtood far a-part;*

And raiſing his voice repeated the reſt to him

But ſit, draw near and patiently attend,
Hear what I ſay, and tame your violent Rage.

To this *Hylas*, unable to contain, return'd a Scurvy Anſwer, ſaying, That *Ajax*'s Soul taking her Lot in the twentieth place in Hell, changed her nature according to *Plato* for a Lion's; but for his part he could not but often think upon the ſaying of the Old Comedian,

'Tis better for to be an Aſs, than ſee
Unworthier Men in greater Honour ſhine.

As this *Suſpis* laughing heartily ſaid, but in the mean time before we have the Pack-ſaddles on, if you have any regard for *Plato*, tell us why he makes *Ajax*'s Soul, after the Lots drawn to have the twentieth choice. *Hylas* with great Indignation, refus'd, thinking that this was a jeering reflection on his former miſcarriage, and therefore my Brother began thus, What was not *Ajax* counted the ſecond for Beauty, Strength and Courage, and the next to *Achilles* in the *Grecian* Army? And twenty is the ſecond ten, and ten is the chiefeſt of Numbers as *Achilles* of the *Greeks*, we laughing at this, *Ammonius*, ſaid, Well *Lamprias* let this ſuffice for a joke upon *Hylas*; but ſince you have voluntarily taken upon you to give an account of this matter, leave off jeſting and ſeriouſly proceed. This ſtartled *Lamprias* a little, but after a ſhort pauſe, he continued thus: *Plato* often tells merry Stories under borrowed Names, but when he puts any Fable into a Diſcourſe concerning the Soul, he hath ſome conſiderable meaning in it, the intelligent Nature of the Heaven he calls a Ring or Chariot, intimating the harmonious whirle of the Worlds; and here he introduceth one *Era*, the ſon of [illegible] a *Pamphilian*, to tell what he had ſeen in Hell, inſinuating that our Souls are begotten according to Harmony, and are agreeably united to our Bodies, and that when they are ſeparated, they are from all parts carried together into the Air, and from thence return to ſecond Generations. And what hinders but that ἑκκαιδέκατον (twentieth) ſhou'd intimate that this was not a true ſtory but ἐκκαιδέκατον fictitious, and actually [illegible] ſpoken of the Dead. For *Plato* always toucheth upon three Cauſes, he being the firſt and chiefeſt Philoſopher that knew how Fate agrees with Fortune,

tune, and how our Free-will is mixed and complicated with both: And now he hath admirably diſcovered what influence each hath upon our Affairs: The choice of our Life he hath left to our Free-will, for Virtue and Vice are free: But that thoſe who have made a good choice ſhould live religiouſly, and thoſe that have made an ill choice ſhould lead a contrary Life, he leaves to the Neceſſity of Fate. But the chances of Lots thrown at a venture introduce Fortune, ſeveral conditions of Life in which we are brought up, and which pre-occupate and pervert our own choice. Now conſider whether it is not irrational to enquire after a cauſe of thoſe things that are done by chance: For if the Lot ſeems to be diſpoſed of by deſign, it ceaſeth to be Chance and Fortune, and becomes Fate and Providence. Whilſt *Lamprias* was ſpeaking *Marcus* the Grammarian ſeemed to be counting to himſelf and when he had done, began thus: Amongſt the Souls which *Homer* mentions in his νεκυια *Elpenors* is not to be reckoned as mixt with thoſe in Hell, but his Body being not buried, as wandring about the Banks of the River *Styx*, nor is it fit that we ſhould reckon *Tireſias* his Soul amongſt the reſt,

> *On whom alone, when deep in Hell beneath,*
> *Wiſdom* Proſerpina *conferr'd.*

To diſcourſe and Converſe with the living even before he drank the Sacrifice's Blood: Therefore *Lamprias*, if you ſubſtract theſe two you will find that *Ajax* was the twentieth that *Ulyſſes* ſaw, and *Plato* merrily alludes to that place in *Homer's* νεκυια.

The reſt of this Book to the 13th Chapter is loſt.

QUEST. XIII.

A Moot-point out of the Third Book of Homers *Iliads.*

METhinks, ſaid I, I could be even with theſe Rhetoricians, and puts them a puzling queſtion out of *Homer*; what is it ſaid *Protogenes?* I will tell you contied I, and let them carefully attend. *Paris* makes his Challenge in theſe expreſs Words;

Let me and valiant Menelaus *Fight,*
For Helen, *and for all the goods ſhe brought;*
And he that ſhall o'ercome, let him enjoy
The Goods and Woman, let them be his own.

And *Hector* afterwards publickly proclaiming this Challenge in theſe expreſs words;

He bids the Trojans *and the Valiant* Greeks,
To fix their Arms upon the fruitful Ground,
Let Menelaus *and ſtout* Paris *fight*
For all the Goods; and he that beats have all.

Menelaus accepted the Challenge, and the conditions were ſworn to *Agamemnon*, dictating thus:

If Paris *valiant* Menelaus *Kills,*
Let him have Helen, *and the goods poſſeſs;*
If youthful Menelaus Paris *Kills,*
The Woman and the Goods ſhall all be his.

Now ſince *Menelaus* only over-came, but did not kill *Paris*, each party hath ſomewhat to ſay for it ſelf, and againſt the other: The one may demand reſtitution becauſe *Paris* was overcome, the other deny it becauſe he was not kill'd. Now how to determine this caſe, and clear the ſeeming Repugnances, doth not belong to Philoſophers or Grammarians; but to Rhetoricians that are well ſkilled both in Grammar and Philoſophy: Then *Soſpis* ſaid, The Defendant hath the ſtrongeſt Plea; for the Challenger propos'd the Conditions, and when they were accepted, neither party had power to make any addition. Now the Condition propoſed in this Challenge

lenge was not killing but overcoming, and there was reaſon that it ſhould be ſo; for *Helen* ought to be the wife of the braveſt, now the braveſt is he that overcomes, for it often happens that an excellent ſoldier might be killed by a Coward, as is evident in what happen'd afterward when *Achilles* was ſhot by *Paris*. For I do not believe that you will affirm that *Achilles* was not ſo brave a Man as *Paris*, becauſe he was kill'd by him, and that it might be called the Victory, and not rather the unjuſt good fortune of him that ſhot him. But *Hector* was overcome before: He was killed by *Achilles* becauſe he would not ſtand, but trembled and fled at his approach; for he that refuſeth the Combat, or flies, cannot palliate his defeat, and plainly grants that his Adverſary is the better Man. And therefore *Iris* tells *Helen* before hand,

In ſingle Combat they ſhall fight for you,
And you ſhall be the glorious Victors Wife.

And *Jupiter* afterwards adjudges the Victory to *Menelaus* in theſe Words:

The Conqueſt leans to Menelaus's *Side.*

For 'twould be ridiculous to call him a Conqueror who ſhoots a Man in the Heel at a great diſtance before he thought of, or could provide againſt his danger, and yet not allow *Menelaus* the reward, which was agreed on in his own Challenge, of victory over him whom he made fly, ſneak into the embraces of his Wife, and whom he ſpoiled of his Arms whilſt he was yet alive. *Glaucus* ſubjoin'd, In all Laws, Contracts, Promiſes and Conditions, the latter are always accounted more valid than the former. Now the latter Contract was *Agamemnon*'s, the Condition of which was killing, and not only overcoming. Beſides the former was meer words, the latter confirmed by Oath and by the conſent of all, thoſe were curſed that broke them, ſo that this latter was properly the Contract, and the other a bare Challenge. And this *Priamus* at his going away, after he had ſworn to the conditions, confirms by theſe words:

But Jove *and other Gods alone do know,*
Which is deſign'd to ſee the Shades below.

For he underſtood that to be the condition of the Contract, and therefore a little after *Hector* ſays:

But Jove *hath undetermined left our Oaths.*

For the combat had not its deſign'd and indiſputable determination, ſince neither of them fell. Therefore this queſtion doth not ſeem to me to contain any contrariety of Law, ſince the former contract is compriz'd and over-rul'd by the latter, for he that kills certainly overcomes; but he that overcomes doth not always Kill: But in ſhort, *Agamemnon* did not annul, but only explain the Challenge propoſed by *Hector*; he did not change any thing, but only added the moſt principal part, placing victory in killing, for that is a compleat conqueſt, but all others may be evaded or diſputed as this of *Menelaus*, who neither wounded or purſu'd his Adverſary: Now as where there are Laws really contrary, the Judges take that ſide which is plain and indiſputable, and mind not that which is obſcure, ſo in this caſe let us admit that contract to be moſt valid, which contain'd killing, as a known and undeniable evidence of Victory, and which is the greateſt argument, he that ſeems to have had the victory, not being quiet, but running up and down the Army, and ſearching all about,

To find out Paris in the buſy throng.

Sufficiently teſtifies that he himſelf did not imagin that the Conqueſt was perfect and compleat; for when *Paris* had eſcap'd, he did not forget his own words.

And which of us black Fate and Death deſign,
Let him be leſt, the other ceaſe from War.

Therefore it was neceſſary for him to ſeek after *Paris*, that he might kill him, and compleat the Combat; but ſince he neither kill'd nor took him, he had no right

to

to the prize. For he did not conquer him, if we may gueſs by what he ſaid when he expoſtulated with *Jove*, and bewail'd his unſucceſsful attempt.

Jove, *Heaven holds no unluckier God than thou,*
Now would I puniſh Paris *for his Crimes;*
But oh my Sword is broke, my mighty Spear,
Strech'd out in vain, flies idly from my Hand!

For in theſe words he confeſſed that 'was to no purpoſe to pierce the Shield, or take the Head-piece of his adverſary, unleſs he likewiſe wounded or kill'd him.

QUEST. XIV. *Some Obſervations about the number of the Muſes not commonly known.*

THis diſcourſe ended, we poured out our offerings to the Muſes, and together with a Hymn in Honour of *Apollo*, the Patron of the Muſes, we ſung with *Erato* who plaid upon the Harp, Generation of the Muſes out of *Heſiod*: After the Song was done, *Herod* the *Rhetorician* ſaid, Pray Sirs harken: Thoſe that will not admit *Calliope* to be ours, ſay that ſhe keeps Company with Kings, not ſuch I ſuppoſe, as are buſi'd in reſolving Syllogiſms, or diſputing, but do thoſe things which belong to *Rhetoricians* and States-men: But of the reſt of the Muſes *Cleio* abets Encomiums (for praiſes are call'd κλέα) and *Polymia* Hiſtory, for her name ſignifies the Remembrance of many things, and 'tis ſaid that all the Muſes were ſome where call'd Remembrances. And for my part I think *Terpſichore* hath ſome relation to us too if (as *Chryſippus* ſays) her lot be agreableneſs in diſcourſe and pleaſantneſs in converſation. For it belongs to an Orator to converſe, as well as plead or give advice: Since 'tis his part to gain the favour of his Auditors, to defend or excuſe his Client. To praiſe or diſpraiſe, is the commoneſt Theme, and if we manage our buſineſs well and artificially, it will turn to conſiderable account; if unskilfully, we are loſt. For that ſaying,

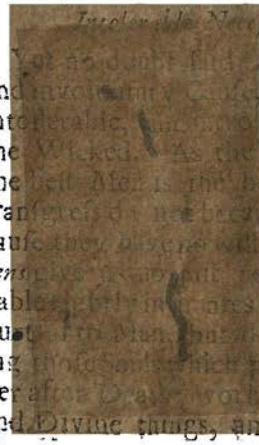
Gods! How he is honoured and belov'd by all.

Chiefly in my opinion, it belongs to those Men who have a pleasing and perswasive faculty in Discourse. Then said *Ammonius* and *Herod*, we have no reason to be angry with you for grasping all the Muses, since the goods that Friends have are common; and *Jove* hath begotten a great many Muses, that every Man may be plentifully supplied, for we do not all need Skill in Hunting, Military Arts, Navigation or any Mechanical Trades, but Learning and Instruction is necessary for every one that breathes: and therefore *Jove* made but one *Minerva*, one *Dianna*, one *Vulcan*, but many Muses; but why there should be nine and no more nor less, pray acquaint us; for you so great a Lover of, and so well acquainted with? the Muses, must certainly have considered this matter: What difficulty is there in that, Replied *Herod*, The number Nine is in every bodies Mouth, as being the first square of the first odd number, being it self odly odd; as being divisible into three equal odd Numbers; then *Ammonius* with a Smile subjoyned, Boldly and bravely said, and pray add, That this number is composed of the two first Cubes, one and eight, and according to another composition of two Triangles, three and six, each of which is it self perfect. But why should this belong to the Muses more than any other of the Gods? For we have nine Muses, but not nine *Ceres's*, nine *Minerva's* or *Diana's*. For I do not believe you take it for a good Argument, that the Muses must be so many, because their Mothers Name consists of just so many Letters. *Herod* smiling, and every body being silent, *Ammonius* desired our Opinions, my Brother said, That the Antients celebrated but three Muses, and that to bring proofs for this assertion would be pedantic and uncivil in such a Company. The reason of this number was (not as some say) the three different sorts of Music, the Diatonic, the Cromatic and Harmonic, nor from those Stops that make the Intervals *Nete*, *Mete* and *Hypate*; though the *Delphians* gave the Muses these names erroneously in my opinion, appropriating them to one Science or rather to a part of one single Science, the Harmoniac part of Music. But as I think the Antients reducing

reducing all Arts and Sciences which go on farther than Reaſon or Diſcourſe, to three heads, Philoſophy, Rhetoric and Mathematics, accounted them the gifts of three Gods, and nam'd them the Muſes; afterwards about *Heſiods* time the Sciences being better and more throughly look'd into, and Men ſubdividing them, found that each Science, contain'd three different parts: In Mathematics is comprehended Muſic, Arithmetic and Geometry: In Philoſophy, Logic, Ethics and Phyſics. In Rhetoric they ſay the firſt part was demonſtrative or Encomiaſtic, the ſecond Deliberative, the third Judicial, neither of all which they believing to be without a God or a Muſe, and ſome ſuperior Power for its Patron, didit not, it is probable, to make the Muſes equal in Number to theſe diviſions, but found them to be ſo. Now as you may divide Nine into three Threes, and each three into as many Unites, ſo there is but one rectitude of Reaſon, which is common to the firſt three Principal Sciences, and each of thoſe is ſubdivided into three more, and of each a ſingle Muſe is Patroneſs, takes care and improves; for I do not think the Poets and Aſtrologers will find fault with us for paſſing over their Profeſſions in ſilence, ſince they know, as well as we, that Aſtrology is comprehended in Geometry, and Poetry in Muſic: As ſoon as he had ſaid this, *Trypho* the Phyſitian ſubjoin'd, How hath our Art offended you, that you have ſhut the Muſeum againſt us, and *Dionyſius* of *Melitus* added, Sir, you have a great many that will ſide with you in the accuſation, for we Farmers think *Thalia* to be ours, aſſigning her the care τῶν θαλλόντων of ſpringing and budding Seeds and Plants. But (I interpoſing ſaid) your accuſation is not juſt, for you have bountiful *Ceres* and *Bacchus*, who (as *Pindar* phraſeth it) encreaſes the admirable ſhining Beauty of the Autumn; and we know that *Eſculapius* is the Patron of the Phyſitians, and they make their Addreſs to *Apollo* as *Paeon*, but never as *Mouſegetes*: all men (as *Homer* ſays) ſtand in need of the Gods, but all ſtand not in need of all. But I wonder *Lamprias* did not mind what the *Delphians* ſays in this matter; for they affirm that the Muſes am[illegible] them

were not named ſo either from the Strings or Sounds in Muſic; but the Univerſe being divided into three parts, the firſt portion was of the fixt Stars, the ſecond of the Planets, the third of thoſe things that are under the concave of the Moon, and that all theſe portions are ordered according to Harmonical propoſitions, and of each Portion a Muſe took care, *Hypate* of the firſt, *Nete* of the laſt, and *Meſe* in the middle, combining as much as poſſible, and turning about mortal things with the Gods, and Earthly with Heavenly: And *Plato* intimates the ſame thing under the names of the Fates, calling one *Atropos*, the other *Lacheſis*, and the other *Clotho*. For he committed the revolutions of the eight Spheres to ſo many *Sirens*; and not Muſes. Then *Menephillus* the Peripatetic ſubjoin'd, The *Delphians* opinion hath indeed ſomewhat of probability in it, but *Plato* is abſurd in committing the Eternal and Divine revolutions, not to the Muſes, but to the *Sirens*; *Damons* that are neither Lovers of, nor benevolent to Mankind; and wholly paſſing by the Muſes, or calling them by the names of the Fates, the Daughters of Neceſſity. For Neceſſity is averſe to the Muſes, Perſuaſion [illegible] agreeable, and being acquainted with them in my opinion, more than *Empedocles* his Grace,

Inexorable Neceſſity abhors.



Immotius, as it is in us a violent and [illegible] but in the Gods neceſſity is not intolerable [illegible] able or violent, unleſs it be to the Wicked. As the Law is a Common-wealth, to the beſt Men is the beſt thing, not to be violated or tranſgreſſed [illegible] ſe they have no Power, but because they [illegible] to change it: And *Homers Sirens* [illegible] ſon to be afraid; for he in that Fable [illegible] he power of their Muſic not to be hurtful [illegible] lightfully charming and detaining [illegible] ſs from hence thither, and wandering [illegible] ng in them a Love for Heavenly and Divine things, and a forgetfulneſs of every thing

on Earth; and they extreamly pleas'd follow and attend them: And from thence ſome in perfect ſound, and as it were Eccho of that Muſic coming to us by the means of Reaſon, and good Precepts, rouſeth our Souls, and reſtores the notice of thoſe things to our Minds, the greateſt part of which lie incumber'd with and entangled in, diſturbances of the Fleſh, and diſtracting paſſions. But the Generous Soul hears and remembers, and her affection for thoſe Pleaſures riſeth up to the moſt ardent Paſſion, whilſt ſhe eagerly deſires, but is not able to free her from the Body. 'Tis true, I do not approve what he ſays, but *Plato* ſeems to me as he hath ſtrangely and unaccountably call'd the Axes, Spindles and the Stars, ſo to have named the Muſes *Sirens*, as delivering divine things to the Ghoſts below, as *Ulyſſes* in *Sophocles* ſays of the *Syrens.*

I next to Phocras *Daughter came*
Who fix the ſullen Laws below.

Eight of the Muſes take care of the Spheres, and one of all about the Earth, theſe eight who govern the Planets, and guide their motions, ſtill maintain an agreement to the fixt Stars and to one another: But that one which looks after the place betwixt the Earth and Moon, and takes care of mortal things, by means of πειθὼ Perſwaſion, aſſiſting Reaſon, and that natural conſent which we have to community and agreement introduceth as much Harmony, Grace and Order, as is poſſible for thoſe things to receive, in introducing this πειθὼ to ſmooth and quiet our diſturbances, and as it were to recal our wandring deſires out of the wrong way, and to ſet us in the right Path. But as *Pindar* ſays,

Whom Jove *abhors, he ſtarts to hear*
The Muſes ſounding in his Ear.

To this Diſcourſe *Ammonius*, as he uſed to do, ſubjoin'd that Verſe of *Zenophanes.*

This fine diſcourſe ſeems near ally'd to Truth.

And deſir'd every one to deliver his Opinion. And I, after a ſhort ſilence ſaid, As *Plato* thinks by the name, as it were by tracks to diſcover the Powers of the Gods ſo let us place in Heaven, and over Heavenly things, one of the Muſes, *viz.* *Urania*, and 'tis likely that thoſe require no diſtracting variety of Cares to govern them, ſince they have the ſame ſingle nature for the cauſe of all their motions: But where there are a great many Irregularities and diſorders, there we muſt place the eight Muſes, that we may have one to correct each particular irregularity and miſcarriage. There are two parts in a Man's Life, the ſerious and the merry; and each muſt be regulated and methodiz'd; the ſerious part *Calliope*, *Clio* and *Thalia*, which inſtructs us in the knowledge and contemplation of the Gods, ſeems chiefly to look after and direct. The other Muſes govern our weak part, which changes preſently into wantonneſs and folly; they do not neglect our brutiſh and violent Paſſions, and let them run their own Courſe, but by appoſite Dancing, Muſic, Song, and orderly motion mixt with Reaſon, bring them down to a moderate temper and condition. For my part, ſince *Plato* admits two Principles of every Action, *viz.* The natural deſire after Pleaſure, and acquired opinion, which covets, and wiſhes for the beſt, and calls one Reaſon, and the other *Paſſion*, and each of theſe is manifold, I think that each requires a conſiderable, and to ſpeak the Truth, a divine direction. For inſtance, one faculty of our Reaſon is ſaid to be Political or Imperial, over which *Heſiod* ſays *Calliope* preſides, [illegible] Provinces the noble and aſpiring, and *Polimnia*'s [illegible] faculty of the Soul, which inclines to attain and [illegible] Knowledge (and therefore the *Sicyonians* call one of their three Muſes *Polymatheia*) to *Euterpe* every body follows the ſearch into Nature and Phyſical Speculations, [illegible] being no greater, no ſincerer Pleaſure belonging to any other ſort of Speculation in the World. The natural deſire to Meat and Drink *Thalia* reduceth from brutiſh and uncivil, to be ſociable and friendly; and therefore we ſay thoſe that are friendly merry and ſociable o'er their Cups, θαλεάζειν, and not

thoſe

thoſe that are quarrelſom and mad. *Erato*, together with *Peitho* Perſuaſion, that brings along with it Reaſon and Opportunity, preſides over Marriages, ſhe takes away and extinguiſheth all the violent fury of Pleaſure and makes it tend to Friendſhip, and mutual Confidence and Indearment, and not to Effeminacy, Luſt or Diſcontent. The delight which the Eye or Ear receive is a ſort of Pleaſure, either appropriate to Reaſon, to Paſſion, or common to them both. This the two other Muſes, *Terpſichore* and *Melpomene* ſo moderate, that the one might only tickle and not charm, the other only pleaſe and not bewitch.

QUEST. X. *That there are three parts in Dancing, φορὰ Motion, σχῆμα Geſture, and δεῖξις Repreſentation: What each of thoſe is, what is common to both Poetry and Dancing?*

AFter this a match of Dancing was propoſed, and a Cake was the prize, the Judges were *Meniſcus* the Dancing Maſter, and my Brother *Lamprias*; for he danc'd the *Pyrric* very well, and in the *Paleſtra* none could match him for the graceful motion of his Hands and Arms in Dancing. Now a great many dancing with more Heat than Art, ſome deſired two of the Company who ſeemed to be beſt skilled, and took moſt care to obſerve their ſteps, to dance φορὰν πρὸς φορὰν: Upon this *Thraſybulus* the Son of *Ammonius* demanded what φορὰ ſignified, and gave *Ammonius* occaſion to run over moſt of the parts of dancing. He ſaid they were three φορὰ σχῆμα and δεῖξις: For dancing is made up of Motion and Geſture σχέσις, as a Song of Sounds and Stops; Stops are the Ends of Motion: Now the Motions they call φορὰς, and the Geſtures and likeneſs, to which the Motions tend, and in which they end, they call σχήματα: As for inſtance when by their own Motions they repreſent the figure of *Apollo*, *Pan*, or any of the raging *Baccha*. The third is δεῖξις, which is not an imitation, but a plain down-right indication againſt the Perſons repreſented. For as the Poets when they would

ſpeak

ſpeak of *Achilles*, *Ulyſſes*, the Earth or Heaven, uſe their proper Names, and ſuch as the Vulgar uſually underſtand. But for the more lively repreſentation uſe feign'd words drawn from ſome evident quality in the thing or Metaphors, as when they ſay, that ſtreams do κελαρύζειν and καλλάζειν: That Arrrows fly λιλαγόμενα χροὸς ἆσαι, deſirons the Fleſh to wound; or when they would deſcribe an equal Battle, ἴσαι ὑσμίνη κεφαλαὶ ἔχον. The fight had equal heads: They have likewiſe a great many ſignificative compoſitions in their Verſes. Thus *Euripides* of *Perſeus*,

He that Meduſa *ſlew, and flies in Air*;

And *Pindar* of an Horſe,

When by the ſmooth Alpheus *Banks*
He ran the Race, and never felt the Spur:

And *Homer* of a Race,

The Chariots overlaid with Tin and Braſs,
By fiery Horſes drawn ran ſwiftly on:

So in Dancing, the χῆμα repreſents the ſhape and figure, the φορὰ ſhows ſome action, paſſiion or power; but by the δεῖξις are properly and ſignificatively ſhown the things themſelves; for inſtance, the Heaven, Earth or the Company. Which being done in a certain order and method reſemble the proper names uſed in Poetry, decently cloath'd and attended with ſuitable *Epithets*: As in theſe Lines,

Them[illegible] *venerable and admir'd,*
And V[illegible] *beautious with her bending Brows,*
The fair Leone, Juno *Crown'd with Gold.*

And in theſe,

From Helena *Kings fam'd for giving Laws*
Great Dur[illegible] *the mighty* Xouthus *ſprang,*
And Eolus, *whoſe chief delight was Horſe!*

For if Poets did not take this Liberty, how mean, how groveling and [illegible] would be their Verſe, as ſuppoſe the wrote thus,

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From this ſtout Hercules, *from that* Sphitus *came*;
Her Father, Husband and her Son were Kings,
Her Brother and Fore-fathers were the ſame.

The ſame Faults may be committed in that ſort of Dancing call'd ὄρχησις, unleſs the repreſentation be lively and graceful, decent and unaffected: and in ſhort, we may aptly transfer what *Simonides* ſaid of Painting to Dancing, and call Dancing neat Poetry, and Poetry ſpeaking Dancing; for Poeſie doth not properly belong to Painting, nor Painting to Poeſie; neither do they any way make uſe of one another, eſpecially in that ſort of Song called, ὑπόρχημα, in which is the moſt lively repreſentation imaginable, Dancing doing it by geſture, and Poeſie by words. So that Poeſie may bear reſemblance to the Lines in Painting, which mark out the Feature of the Face: And therefore he that danceth the ὑπόρχημα well, ſufficiently evidenceth that theſe two Arts ſtand in need of one another; for whilſt he ſings a Song by his motion, he imitates the thing of which he ſings, and ſhews what tendency Poetry hath to Dancing, whilſt the Sound excites the Hands and Feet, or rather as it were by ſome Cords diſtends and raiſeth every Member of the whole Body, ſo that whilſt ſuch Songs are pronounced or ſung, they cannot be quiet or ſit ſtill. This ſort of dancing, is called the *Cretan*, but now adays no ſort of Exerciſe hath ſuch bad depraved Muſic applied to it, as dancing, and ſo it ſuffers that which *Ibicus* as to his own concerns was fearful of, appears by theſe Lines,

I fear leſt loſing Fame amongſt the Gods
I ſhall receive Reſpect from Men alone.

For having aſſociated to it ſelfa mean paltry ſort of Muſic, and falling from that divine ſort of Poetry, with which ſhe was formerly acquainted, rules now, and Domineers amongſt fooliſh and inconſiderate Spectators, like a Tyrant, it Subjects a ſmall part of Muſic, and fit to pleaſe the many, but hath loſt all its honour with excellent and wiſe Men. Theſe, my *Soſſius Senecio*, were almoſt the laſt Diſcourſes, which we had at *Ammonius*'s houſe during the Feſtival of the Muſes

Of *Moral Vertue*.

Tranſlated out of the Greek *by* C. H. Eſq;

MY Deſign in this Eſſay is to treat of that *Vertue*, which is called and accounted, *Moral*, and is chiefly diſtinguiſhed from the *Contemplative* in its having for the *Matter* thereof, the paſſions of the Mind, and for its *Form*, Right Reaſon: And herein to conſider the nature of it; how it ſubſiſts: And whether that Part of the Soul wherein it reſides be indued with *Reaſon*, of its own, inherent in it ſelf, or whether it participates of that which is foreign: And if the latter; whether after the manner of thoſe things which are mingled with what is better than themſelves; or rather as being diſtinct it ſelf, but yet under the Dominion and Superintendency of another, it may be ſaid to partake of the Power of the *Prædominant* Faculty. For that it is poſſible for *Vertue* to exiſt and continue altogether independent of Matter, and free from all Mixture, I take to be moſt manifeſt. But in the firſt place I conceive it may be very uſeful briefly to run over the *Opinions* of other *Philoſophers*, not ſo much for the vanity of giving an Hiſtorical Account *thereof*, as that they being premiſed, *Ours* may thence receive the greater Light and be more firmly eſtabliſhed.

To begin then with *Menedemus* of *Eretria*, he took away both the *Number* and the *Differences* of *Vertue*, by aſſerting it to be but *One* although diſtinguiſhed by ſeveral Names; Holding that in the ſame manner as a *Mortal* and a *Man* are *all One*, ſo what we call *Temperance*, *Fortitude* and *Juſtice*, are but *one and the ſame thing*. As for *Ariſton* of *Chius*, He likewiſe made *Vertue* to be but *One* in Subſtance, and called it *Sanity*, which as it had reſpect to *Vice* or *Ill*, was to be variouſly multiplied and diſtinguiſhed: But after the ſame manner as if any one ſhould call our *Sight* when applied to any Object, by the Name of * *White-look*, when to one that is *Black*, by the Name of † *Black-look*; or by any other ſuch like affected Name; and ſo in other Matters. For according

cording to him *Vertue* when it conſiders ſuch things as we either ought to do, or not to do, is called *Prudence*; When it moderates our Deſires, and preſcribes the Meaſure and Seaſon for our Pleaſures, *Temperance*; and when it governs the commerce and mutual Contracts of Mankind, *Juſtice*. In the ſame manner, for inſtance, as a Knife is one and the *ſame Knife* ſtill, notwithſtanding ſometimes it cuts one thing, ſometimes another; and juſt as *Fire* does operate upon *different matter*, and yet retain the very *ſame Nature*. Unto which *Opinion*, it ſeems alſo as if *Zeno* the *Citiean* did in ſome meaſure incline: He defining *Prudence*, while it diſtributes to every Man his own, to be *Juſtice*; When it *teaches* what we are to *chuſe* and what to reject or avoid, *Temperance*; and with reſpect to what is to be born or ſuffered, *Fortitude*. But it is to be obſerved that they who take upon them the Defence of *Zeno*'s Notions, do ſuppoſe him to mean *Science* by what he calls *Prudence*. But then *Chryſippus*, whilſt he imagined from every *diſtinct Quality* a ſeveral and *peculiar Vertue* to be formed, before he was aware *Raiſed* (as *Plato* has it) *a whole ſwarm of Vertues* never before known or uſed among the Philoſophers; for as from *Brave*, he derived *Bravery*; from *Mild*, *Mildneſs*; and from *Juſt*, *Juſtice*; ſo from *Pleaſant* he fetched *Pleaſantneſs*; from *Good*, *Goodneſs*; from *Grand*, *Grandeur*; and from *Honeſt*, *Honeſty*; placing theſe and all kind of dextrous application of Diſcourſe, all kind of Facetiouſneſs of Converſation, and all witty Turns of Expreſſion in the *Number* of *Vertues*, thereby over-running *Philoſophy*, which requires nothing leſs, with a multitude of uncouth, abſurd and barbarous Terms.

However all theſe do commonly agree in this one Thing, *viz.* in ſuppoſing *Vertue* to be a certain *Diſpoſition* and *Faculty* of the *governing* and *directive* part of the *Soul*, of which *Reaſon* is the Cauſe, or rather to be *Reaſon* it ſelf, when it conſents to what it ought, and is firm and immutable: And they do likewiſe think *that part* of the *Soul* which is the *ſeat* of the *Paſſions*, and called *Brutal* or *Irrational*, not to be at all *diſtinct* by any Phyſical Difference from that which is *Rational*, but that

that

that *part* of the *Soul* (which they call *Rational* and *Directive*) being wholly turned about and changed by its *Affections*, and by thoſe ſeveral *Alterations* which are wrought in it with reſpect either to *Habit* or *Diſpoſition*, becometh either *Vice* or *Vertue*, without having any thing in it ſelf that is really *Brutal* or *Irrational*. But is then called *Brutal* or *Irrational*, when by the over-ruling and prevailing *Violence* of our *Appetites* it is hurried on to ſomething *abſurd* and *vicious*, againſt the *Judgment of Reaſon*. For that, *Paſſion*, according to them, is nothing elſe but *depraved* and *intemperate reaſon*, that through a perverſe and vicious *Judgment* is grown over vehement and *head-ſtrong*.

Now it ſeems to me, all theſe *Philoſophers* were perfect ſtrangers to the clearneſs and truth of this Point, That we *Every one of us* are in reality *Twofold* and *Compound*: For diſcerning only that *Compoſition* in us which of the *two* is moſt evident, namely *that* of the *Soul* and the *Body*; of the *other* they knew nothing at all. And yet that in the *Soul* it ſelf alſo there is a certain *Compoſition* of *two* diſſimilar and diſtinct *Natures*, the *Brutal* Part whereof, as *another Body*, is neceſſarily and Phyſically compounded with and conjoyned to *Reaſon*, was, it ſhould ſeem, no ſecret to *Pythagoras* himſelf: As ſome have gueſſed from his having introduced the Study of *Muſic* amongſt his *Scholars*, for the more eaſie calming and aſſwaging the *Mind*: As well knowing that *It* is not in every part of it Obedient and Subject to *Precepts* and *Diſcipline*, nor indeed by *Reaſon* only to be recovered and retrieved from *Vice*, but requires ſome other kind of perſuaſive to co-operate with it, to diſpoſe it to ſuch a temper and gentleneſs as that it may not be utterly intractable and diſobedient to the *Precepts* of *Philoſophy*. And *Plato* very ſtrongly, without the leaſt heſitation maintained the *Soul* of the *Univerſe* to be neither *ſimple* nor *uniform* but *compounded*: But that being mixed, as it were, and made up of *That which is always the ſame*, and of *That* which *otherwiſe* in *ſome* places, it is continually governed and carried about after an *uniform* manner in *one* and the *ſame* powerful and predominant *Order*, and

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in *other* places is divided into *Motions* and *Cirrles* one contrary to the other, *unſettled* and fortuitous, whence are derived the *Beginnings* and *Generation* of all Things. And ſo in like manner the *Soul of Man*, being a *part* or *portion* of *That* of the *Univerſe*, and framed upon reaſons and proportions anſwerable to it, cannot be *ſimple* and all of the *ſame Nature*, but muſt have *One part* that is *Intelligent* and rational, which naturally ought to have Dominion over a Man: And *Another* which being *Subject* to *Paſſion*, *Irrational*, extravagant and unbounded, ſtands in need of *direction* and *reſtraint*. And *This laſt* is again ſubdivided into *Two other* parts, *One* whereof being always *Corporeal* is called *Concupiſcible*; and the *Other*, which ſometimes taking part with *this*, and ſometimes with *Reaſon* gives reſpectively to either of them Strength and Vigor, is called *Iraſcible*. And that which chiefly diſcovers the *difference* between the *One* and the *Other*, are the frequent *Conteſts* of the *Intellect* and *Reaſon*, with *Concupiſcence* and *Anger*, it being the Nature of things that are different amongſt themſelves to be often-times repugnant and diſobedient to what is beſt of all.

Theſe Principles at firſt *Ariſtotle* ſeems moſt to have relyed upon, as plainly enough appears from what he has written: Though afterwards he confounded the *Iraſcible* and *Concupiſcible* together, by joyning the one to the other, as if *Anger* were nothing but a *Thirſt* and *Deſire* of *Revenge*: However, to the laſt he conſtantly maintained that the *Senſual* and *Irational* was wholly diſtinct from the *Intellectual* and *Rational* part of the *Soul*; not that it is ſo abſolutely devoid of *Reaſon* neither as thoſe *Faculties* of the *Soul* which are *Senſative*, *Nutritive* and *Vegetative*, and are common to us with *Brute-Beaſts* and *Plants*. For *Theſe* are always deaf to the Voice of *Reaſon*, and uncapable of it, and may in ſome ſort be ſaid to derive themſelves from *Fleſh* and *Blood*, and to be inſeparably attached to the *Body*, and devoted to the ſervice thereof; but the *Other Senſual* Part ſubject to the ſudden *Efforts* of the *Paſſions* and deſtitute of any *Reaſon* of its own, is yet nevertheleſs naturally adapted to

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hear and obey the *Intellect* and *Judgment*, to have regard to it, and to ſubmit it ſelf to be regulated and ordered according to the *Rules* and *Precepts* thereof, unleſs it happen to be utterly corrupted and vitiated by *Pleaſure*, which is deaf to all inſtruction, and by a *luxurious* way of *Living*.

As for thoſe who wonder how it ſhould come to paſs, that, that which is *Irrational* it ſelf, ſhould yet become obſequious to the dictates of *Right Reaſon*, they ſeem to me, not to have duly conſidered the *Force* and *Power* of *Reaſon*, how great and extenſive it is, and how far it is able to carry and extend its Authority and Command, not ſo much by harſh and arbitrary methods, as by ſoft and gentle means, which perſwade more, and gain Obedience ſooner than all the Severities and Violences in the World. For even the Spirits, the Sinews, Bones and other parts of the Body, are deſtitute of *Reaſon*, but yet no ſooner do they feel the leaſt *Motion* of the *Will*, ſhaking, as it were (though never ſo gently) the *Reins of Reaſon*, but all of them *obſerve* their proper Order, agree together, and pay a ready Obedience. As for inſtance, the *Feet*, if the *Impulſe* of the *Mind* be to *run*, immediately betake themſelves to their *Office*: Or if the *Motion* of the *Will* be, for the *throwing* or *lifting* up of any thing, the *Hands* in a moment fall to their buſineſs. And this *Sympathy* and *Conſent* of the *Brutal Faculties* to *Right Reaſon*, and the ready Conformity of them hereto, *Homer* has moſt admirably expreſt in theſe Verſes:

In tears diſſolv'd She *mourns her* Conſorts *Fate*,
So great her ſorrows, *ſcarce her* Charms *move great*.
Her *tears Compaſſion in* Ulyſſes *move*,
And fill his Breaſt with Pity *and with* Love;
Yet Artful he *his Paſſion* ſecret *keeps*,
It rages in his Heart; *and there he inward* weeps.
Like Steel *or* Ivory, *his fixt* Eye-balls *ſtand*,
Placed by ſome Statuaries *skilful hand*;
And when a gentle Tear *would* force *its way*,
He hides *it falling*, *or* commands *its ſtay*.

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Under ſuch perfect Subjection to his *Reaſon* and *Judgment* had he even his *Spirits*, his *Blood*, and his *Tears*. A moſt evident Proof of this Matter we have alſo from hence, that our natural *Deſires* and *Motions* are as ſoon repreſſed and quieted, as we know we are either by *Reaſon* or *Law* forbidden to approach the *Fair Ones*, we at the firſt view had ſo great a Paſſion for: A thing which moſt commonly happens to thoſe who are apt to fall in Love at ſight with beautiful Women, without knowing or examining who they are; for no ſooner do they afterwards find their Error, by diſcovering the Perſon with whoſe Charms they were before captivated to be a Siſter or a Daughter; but their *flame* is preſently extinguiſhed, by the Interpoſition of *Reaſon*. And Fleſh and Blood is immediately brought into order, and becomes obedient to the *Judgment*. It often falls *out likewiſe*, that after we have eaten ſome kinds of Meat or Fiſh (finely dreſſed, and by that means artificially diſguiſed) with great pleaſure, and a very good Stomach; at the firſt moment we underſtand they were either unclean, or unlawful and forbidden; Our Judgment being thereby ſhocked, we feel not only remorſe and trouble in our Mind, but the Conceit reaches further, and our whole Frame is diſordered, by the nauſeous Qualms and Vomitings thereby occaſioned. I fear I ſhould be thought on purpoſe to hunt after too far-fetched and youthful Inſtances, to inſert in this Diſcourſe, if I ſhould take notice of the *Lute*, the *Harp*, the *Pipe* and *Flute*, and ſuch like Muſical Inſtruments invented by Art, and adapted to the raiſing or allaying of humane Paſſions: Which, though they are void of Life and Senſe, do yet moſt readily accommodate themſelves to the *Judgment*, to our *Paſſions* and our *Manners*, either indulging our *Melancholy*, increaſing our *Mirth*, or feeding our *Wantonneſs*, as we happen at that time to be diſpoſed. And therefore it is reported of *Zeno* himſelf, that going one day to the Theater, to hear *Amœbeus* ſing to the Lute, he called to his Scholars, *Come*, ſays he, *Let us go and learn what* Harmony *and* Muſick, *the*

Guts *and* Sinews *of* Beasts, *nay even* Wood *and* Bones *are capable of by the help of*, Numbers, Proportion *and* Order.

But to let these things pass, I would gladly know of them, whether when they see *Domestic* Animals, as *Dogs*, *Horses* or *Birds* by *use*, *feeding* and *teaching*, brought to so high a degree of Perfection, as that they shall utter articulately some senseful words; and by their Motions, Gestures and all their Actions shall approve themselves *governable*, and become *useful* to us: And when also they find *Achilles* in *Homer* encouraging *Horses*, as well as *Men* to *Battle*; whether, I say, after all this, they can yet make any wonder or doubt whether those *Faculties* of the *Mind* to which we owe our *Anger*, our *Desires*, our *Joys* and our *Sorrows*, be of such a Nature that they are capable of being *Obedient* to *Reason*, and so affected by it, as to *consent* and become intirely *Subject* to it: Considering especially that these *Faculties* are not seated *without* us, or separated *from* us, or formed by any thing which is not *in* us, or hammer'd out by Force and Violence: But as they have by Nature their intire dependance upon the *Soul*; so they are ever conversant and bred up with it, and also receive their final Complement and Perfection from *Use*, *Custom* and *Practice*, for which reason the *Greeks* very properly call *Manners* Ἦθος: For they are nothing else, in short, but certain *Qualities* of the *Irrational* and *Brutal* part of the *Mind*, and hence by them are so named; in that this *Brutal* and *Irrational* part of the *Mind* being formed and moulded by *Right-Reason*, by long *Custom* and *Use*, which they call Ἔθος, has these *Qualities* or *Differences* stampt upon it. Not that *Reason* so much as attemps to eradicate our *Passions* and *Affections*, which is neither possible nor expedient, but only to keep them within *due Bounds*, reduce them into *good Order*, and so direct them to a *good End*; and thus maketh *Moral Vertue* to consist not in a kind of *Insensibility* to *total* Freedom from *Passions*, but in the *well ordering* our *Passions*, and keeping them within *measure*, which is effected by *Wisdom* and *Prudence*, bringing the *Faculties* of that part of the *Soul*, where

where our *Affections* and *Appetite* are ſeated, to a *good Habit*. For theſe *three* Things are commonly held to be in the *Soul*, namely, a *Faculty* oc *Aptitude*, *Paſſion* and *Habit*. This *Aptitude* or *Faculty* then is the *Principle* or very *Matter* of *Paſſions*; as for Example, the *Power* or *Apitude* to be *Angry*, to be *Aſham'd*, to be *Confident* and *Bold*, or the like; *Paſſion* is the actual Exerciſe of that *Apitude* or *Faculty*, as *Anger*, *Shame*, *Confidence* or *Boldneſs*; and *Habit* is the Strength, Firmneſs and Eſtabliſhment of the *Diſpoſition* or *Faculty* in the *Irrational* part of the *Soul*, gotten by continual *Uſe* and *Cuſtom*, and which according as the *Paſſions* are *well* or *ill* governed and directed, becomes either *Vertue* or *Vice*.

But foraſmuch as *Philoſophers* do not make *all Vertue* to conſiſt in a *Mediocrity*, nor call it *Moral*; ro ſhew the difference more clearly, it will be neceſſary to take our riſe a little further off. For all things then in the *Univerſe* ſome do exiſt *abſolutely*, *ſimply* and for *themſelves* only; others again *relatively*, for and with regard to *us*. Among thoſe things which have an *Abſolute* and *Simple* Exiſtence, are the *Earth*, the *Heavens*, the *Stars* in the *Sea*, and of ſuch things as have their Being *relatively*, with reſpect to *us*, are *Good* and *Evil*, things *deſirable* and to be *avoided*, and Things *pleaſant* and *hurtful*. And ſeeing that *both* are the *proper* Objects of *Reaſon*; while it conſiders the *former* which are abſolutely and for themſelves, it is *Scientifical* and *Contemplative*; and when the *other*, which have reference to us, it is *Deliberative* and *Practical*: And as the *proper Vertue* in the *latter* caſe is *Prudence*, in the *former* it is *Science*. And between the *one* and the *other*, namely, between *Prudence* and *Science*, there is *this* difference, that *Prudence* conſiſts in a certain *Application* and *Relation* of the *Contemplative* Faculties of the Soul to *thoſe* which are *Practical*, for the Government of the *Senſual* and *Irrational* part according to *Reaſon*, to which purpoſe *Prudence* has often need of *Fortune*: Whereas neither of *that* nor of *Deliberation* has *Science* any occaſion or want to attain *its* Ends; foraſmuch as it has nothing to conſider but ſuch things as remain always the *ſame*: For as a *Geometrician* never delibe-

liberates about a *Triangle*, whether all its *three* Angles be equal to *two* right Angles, becauſe of *that* he has a clear and diſtinct knowledg: And Men uſe to deliberate about ſuch things only as are ſometimes in *one* ſtate or condition, and ſometimes in *another*, and not of thoſe which are always firm and immutable, So the *Mind*, when *meerly Contemplative*, exerciſing it ſelf about *firſt Principles* and things *perſament*, ſuch as retaining the *ſame* nature are incapable of *mutation*, has no room or occaſion for *Deliberation*. Whereas *Prudence*, deſcending to Actions full of *Error* and *Confuſion*, is very often under the neceſſity of encountering with *fortuitous* Accidents, and in *dobutful Caſes*, of making uſe of *Deliberation*, and to reduce thoſe *Deliberations* into *Practice*, of calling alſo to its aſſiſtance even the *Irrational Faculties*, which are (as it were) forceably dragg'd to go along with, and by that means to give a certain *Vigor* or *Impetus* to its Determinations. For its Determinations do indeed want ſomething which may *enliven* and give them ſuch an *Impetus*: And *Moral Vertue* it is which gives an *Impetus* or *Vigor* to the Paſſions; but at the ſame time *Reaſon*, which accompanies that *Impetus*, and of which it ſtands in great need, does ſo ſet *Bounds* thereunto, that nothing but what is *moderate* appears; and that it neither *out-runs* the *proper* Seaſons of Action, nor yet falls *ſhort* of them.

For the *Senſual* Faculties, where the *Paſſions* are ſeated, are ſubject to *Motions*, *ſome over-vehement*, *ſudden* and *quick*, and *others* again too *remiſs* and more *ſlow* and *heavy* then is convenient, ſo that though every thing we do can be *good* but in one manner, yet it may be *evil* in ſeveral; as there is but one ſingle way of *hitting* the mark, but to *miſs* it a great many, either by ſhooting over or under, or on one ſide. The buſineſs therefore of *practical Reaſon* governing our Actions according to the *Order* of Nature, is to correct the *Exceſſes* as well as the *Defects* of the *Paſſions* by reducing them to a true *Mediocrity*. For as, when through infirmity of the *Mind*, effeminacy, fear or lazineſs, the vehemence and keenneſs of the *Appetites* are ſo abated, that they are ready to ſink and fall ſhort of the *Good* at which they

are

are aimed and directed, there is then this *practical Reaſon* at hand, exciting and rouſing and puſhing them onward; ſo on the other hand, when it laſhes out two far, and is hurried beyond all meaſure, there alſo is the *ſame Reaſon* ready to bring it again within compaſs, and put a ſtop to its career: And thus preſcribing *Bounds*, and giving *Law* to the Motions of the Paſſions, it produces in the *Irrational* Part of the *Soul* theſe *Moral Vertues* (of which we now treat) which are nothing elſe but the *mean* between *Exceſs* and *Defect*. For it cannot be ſaid that *all* Vertue conſiſts in *Mediocrity*, ſince *Wiſdom* or *prudence* (one of the *Intellectual* Vertues) ſtanding in no need of the *Irrational Faculties*, as being ſeated in that part of the *Soul* which is *pure* and *immixed* and *free* from all Paſſions, is of it ſelf abſolutely perfect, the utmoſt *extremity* and *power* of *Reaſon*, whereby we attain to that *perfection of Knowledge* which is it ſelf moſt *Divine*, and renders us moſt *Happy*. Whereas *Moral Vertue*, which becauſe of the *Body*, is ſo neceſſary to us, and, to put things in Practice, ſtands in need of the *Inſtrumental* Miniſtry of the *Paſſions* (as being ſo far from promoting the *Deſtruction* and *Abolition* of *Irrational* Powers, as to be altogether imployed in the due *regulation* thereof) is with reſpect to its *power* or *quality* the very *top* and *extremity* of Perfection, but in reſpect of the *proportion* and *quantity*, which it determines, it is *Mediocrity*, in that it takes away all *Exceſs* on the one hand, and cures all *Defects* on the other.

Now *mean* and *mediocrity* may be differently underſtood. For there is *one mean* which is compounded and made up of the two ſimple *extreams*, as in Colours, *Gray* of *White* and *Black*; and *another*, where *that* which *contains* and is *contained*, is the *Medium* between the *containing* and the contained; as, for inſtance, the Number VIII, botween XII, and IV. And a *third* ſort there is alſo, which *participates* of neither *extream*, as for Example, all thoſe things which, as being neither *Good* nor *Evil* in *themſelves*, we call *Adiaphorous* or *Indifferent*. But in *none* of theſe ways can *Vertue* be ſaid to be a *Mean*, or

Mediocrity: For neither is it a *mixture* of *Vices*; nor comprehending that which is *defective* and *short*, is it comprehended by that which *runs out* into Excess; Nor yet is it exempt from the *Impetuosity* and sudden *Efforts* of the *Passions*, in which *Excess* and *Defect* do properly take place. But *Moral Vertue* properly doth, and so is commonly taken, especially to consist in a *mean* or *mediocrity*, most like to *that* which there is in our *Greek* Musick and Harmony, whereas there are the *highest* and *lowest* Musical *Notes* in the Extremities of the *Scale*, called * *Nete* and *Hypate*, so likewise is there in the *middle* thereof *between* these two another *Musical* Note, and that the *sweetest* of all, called † *Mese* (i. e. *mean*) which does as perfectly avoid the extream *sharpness* of the *one*, as it doth the over *flatness* of the *other*. And so also *Vertue* being a *motion* and *power* which is excercised about the *Brutal* and *Irrational* part of the Soul, takes away the *Remission* and *Intension*, and, in a word, the *Excess* and *Defect* of the *Appetites* reducing thereby every one of the *Passions* to a due *Mediocrity* and perfect State of *Rectitude*.

* Νήτη ὑπάτη.

† Μέση.

To begin then with *Fortitude*; that is said to be the *mean* between *Cowardice* and *Rashness*, whereof the *one* is a *Defect*, as the *other* is an *Excess* of the *Irascible* Faculty; *Liberality* between sordid *Parsimony* on the one hand, and extravagant *Prodigality* on the other; *Clemency* between *Insensibility* of Injuries, and its opposite, revengeful *Cruelty*; and so of *Justice* and *Temperance*; the *former* being the *mean* between giving and distributing *more* or *less* than is *due* in all Contracts, Affairs and Business between Man and Man, and the *latter* a just *mediocrity* between a stupid *Apathy*, touched with no *sense* or *relish* of pleasure; and dissolute *softness*, abandoned to all manner of *Sensualities*.

And hence (namely) from this instance of *Temperance* it is that we are most clearly given to understand the *difference* between the *Irrational* and the *Rational* Faculties of the Soul, and that it so plainly appears to us, that

that the *Paſſions* and *Affections* of the Mind are quite a diſtinct thing from *Reaſon*. For otherwiſe never ſhould we be able to diſtinguiſh *Continence* from *Temperance*, nor *Incontinence* from *Intemperance* in Luſt and Pleaſures, if it were one and the ſame Faculty of the Soul, wherewith we *Reaſon* and *Judge*, and whereby we *Deſire* and *Covet*. Now *Temperance* is that whereby *Reaſon* governs and manages (as it were ſome *Wild Creature* brought up by *hand*, and made quite *tame* and *gentle*) that *part* of the *Soul* which is ſubject to the *Paſſions*, having gained an abſolute *Victory* over all its *Appetites*, and brought them entirely under the Dominion of it. Whereas we call it *Continence*, when *Reaſon* has indeed gain'd the Maſtery over the *Appetites*, and prevail'd againſt them, though not ſo *clearly* and *indiſputably* but that, *they* being perverſe and continuing to ſtruggle, as not having wholly ſubmitted *themſelves*, it is not without great difficulty able to *preſerve* its Government over *them*, being forced to retain and hold them in, and keep them within compaſs as it were with *ſtripes* with the *Bit* and *Bridle*, while the *mind* all the time is full of nothing but Agony, Contentions and Confuſion. All which *Plato* endeavours to illuſtrate by a ſimilitude of the *Chariot-Horſes* of the Soul, the one whereof being more unruly, not only kicks and flings at him that is more gentle and tractable, but alſo thereby ſo troubles and diſorders the *Driver* himſelf, that he is forc'd *ſometimes* to hold him hard in, and *ſometimes* again to give him his head,

Leſt from his hands *the* Purple Reins *ſhould ſlip*;

as *Symonides* ſpeaks.

And from hence we may ſee why *Continence* is not thought worthy to be plac'd in the number of *perfect Vertues*, but is taken to be a degree under Vertue. For there is not therein produ'd a *Mediocrity* ariſing from a Symphony of the worſt with the better, nor are the *Exceſſes* of the Paſſions *retrenched*; nor yet doth the *Appetite* become obedient and ſubſervient to the *reaſonable* Faculeies, but both makes and feels diſorder and

diſturbance, being repreſſed by violence and conſtraint; and, as it were, by neceſſity, as in a *Sedition* or *Faction* in a City or State, the *contending* Parties breathing nothing but War and Deſtruction and Ruin to one another, do yet *cohabit* together (it may be) within the compaſs of the *ſame* Walls; inſomuch that the Soul of the *Incontinent* Perſon, with reſpect to the conflicts and incongruities therein, may very properly be compared to the *City*;

Wherein all ſorts *of Luxury abound*;
Wherewith Huzza's *and* Groans *the Streets reſound.*

And upon the ſame Grounds, it is that *Incontinence* is held to be ſomething leſs then *Vice* alſo, but *Intemperance* to be a compleat and perfect Vice; for that therein not the *Appeeite* only, but *Reaſon* likewiſe is debauched and corrupted, and as the former incites and puſhes forward the Deſires and Affections to that which is *Evil*; ſo this by making an *ill Judgment*, is eaſily led to conſent and agree to the ſoft whiſpers and tempting allurements of corrupt *Luſts* and *Paſſions*, and ſoon looſeth all Senſe of *Sin* and *Evil*: Whereas *Incontinence* preſerves the *Judgment*, by the help of Reaſon, *right* and, *ſound*; but yet, by the *irreſiſtable* Force and Violence of the Paſſions, is even againſt *Judgment* drawn away. Moreover in theſe reſpects following it differeth alſo from *Intemperance*: Inaſmuch as *Reaſon* in *that* is over powered by *Paſſion*, but in *this* it never ſo much as ſtruggleth: The *Incontinent* Perſon after a noble reſiſtance is at laſt *forced* to ſubmit to the Tyranny of his *Luſts*, and follow their guidance; but the *Intemperate* approves them, and gladly goes along with and ſubmits to them; he feels remorſe for the *Evil* he commits, while the *other* prides in *Lewdneſs* and *Vice*: Again, the one wilfully, and of his own accord, runs into *ſin*, while the other even againſt his will is forced to abandon that which is *good*.

And this difference between them is not to be collected only from their *Actions*, but may as plainly alſo be diſcovered by their *words*. For at this rate do *intemperate* Perſons uſe to talk,

What

What Fop *would quit* Love's *pleasure for a* Crown?
Or live without them, *were the* World *his* own?
'Tis Love *that makes the* nauseous *Draught of* Life *go down.*

And thus says another,

The Joys *of* Wine *and* Beauty *once* secured,
The rest *of* Life *perhaps may be* endured.

As if from his very Soul *he* were wholly abandoned and given up to *Pleasures* and *Volvptuousness*, and even overwhelmed therein. And much of the same Mind was *he*, and his *Judgment* as totally depraved by his *Passions*, who said,

Let me, ye dull *and* formal Fops, *alone*,
I am resolv'd, *'tis best to be* undone.

But quite another *Spirit* do we find running through the *Sayings* of the *Incontinent*.

Blame Nature *only for it, blame not* me,
Would she *permit*, I *then should* Vertuous *be*,

Says one of them. And another

Ah! *'Tis decreed by Fate*: *We* know, *'tis true*,
We know *those Vertues, which we ne'er* pursue.

And a third,

What will my swelling Passions Force *asswage*?
No more can I sustain *this Tempest's* Rage,
Then Anchors Flook, *dropt on loose ground, a* Storm.

Where, and not improperly, *he* compares the *Flook* of an Anchor dropt in loose ground, to that ill grounded, feeble and irresolute *Reason*, which by the Vanity, Weakness and Luxury of the Mind, is easily brought to forsake the *Judgment*. And the like *Metaphor* has another made use of happily enough in these Verses,

To us, *in Ships*, moor'd *near the Shore who lie*,
(*Tho' strong the* Cables) *when the* Winds *rise high*
Cables *will prove but* * small *Security*.

* Οὐ κρείσσι (*non, ut male in vulgat* ἐν κρείσσω) *cum Turnebo, Comerario*, &c. *Plutarchum scripsisse puto.*

Where by the *Cables* the Poet means the *Judgment* oppoſing it ſelf againſt all that is *Evil* or *Diſhoneſt*, which is however oftentimes diſturb'd and broken by violent and ſudden *Guſts* of the *Paſſions*. For, indeed, the *Intemperate* are born away directly and with full *Sail*, to their Pleaſure; to *them* they deliver up themſelves intirely, and *thither* it is they bend their *whole* Courſe. While the *Incontinent*, *indirectly* only, as endeavouring to *ſuſtain* and repel the Aſſaults of the *Paſſions*, and withſtand their Temptations, is either *allured* and does as it were *ſlide into Evil*, or elſe is *plunged* violently into it whether he will or no. As *Timo* in his bitter way of *Railleur* reproaches *Anaxarchus*,

When firſt the dogged Anaxarchus *ſtrove*,
The Power *of Vertue o'er his* Mind *to* prove,
Firm, *though he ſeem'd, and obſtinately* good
In vain th' Impulſe *of* Temper *he withſtood.*
Nature recoil'd, *whatever he could do*;
He ſaw *thoſe ills, which yet he did* purſue:
In this not ſingle, *other* Sophiſts *too*
Felt the ſame Force, *which* they *could ne'er* ſubdue.

And neither is a *Wiſe Man Continent* but *Temperate*, nor a *Fool Incontinent* but *Intemperate*, the *one* taking *true* pleaſure and delight in *Good*, the *other* having *no* diſpleaſure againſt *Evil*. And therefore *Incontinence* is ſaid to be found oaly in a Mind that is *Sophiſtical* (or which barely makes a *ſhew* of being governed and directed by *Prudence*) and which has indeed the *uſe* of Reaſon but in ſo *weak* and *faint* a manner, that it is not able to perſevere in *that* which it knows to be *right*.

And thus having ſeen the *diverſity* between *Incontinence* and *Intemperance*; as for *Continence* and *Intemperance*, their Differences are *Analogous* and bear proportion to *thoſe* of the *other*, but in *contrary* reſpects. For *Remorſe*, *Grief* and *Indignation* do always accompany *Continence*; whereas in the Mind of a *Temperate* Perſon there is all over ſuch an *Evenneſs*, *Calmneſs* and *Firmneſs*, that ſeeing with what wonderful eaſineſs and tranquillity the

Irrational

Irrational Faculties go along with *Reaſon*, and ſubmit to its Directions, one cannot but call to Mind that of the Poet,

Swift the Command *ran through the* raging *deep,*
Th' Obedient *Waves* compoſe *themſelves to ſleep.*

Reaſon having quite deadned and repreſs'd, the vehement raging and furious *Motions* of the Paſſions and Affections: And *thoſe* alſo whoſe Aſſiſtance *Nature* does neceſſarily *require*, are by it rendred ſo agreeable and conſenting, ſo ſubmiſſive, friendly and co-operative in the *Execution* of all good Deſigns and Purpoſes, that they neither *out-run* it, nor *recede* from it, nor behave themſelves *diſorderly*, nor ever *ſhew* the leaſt *Diſobedience*; but every *Appetite* willingly and chearfully purſues its dictates.

As Sucking Foal runs *by his Mother Mare.*

Which very much confirms *what* was ſaid by *Xenocrates* of thoſe who are *true* Philoſophers, namely, *that* they alone *do that* voluntarily, *which all* others *do* againſt *their Wills for fear of the Laws*: *Being* diverted *and* reſtrained *from the* purſuit *of their* Pleaſures, *as it were by the* Hazard *and* Apprehenſion *of being* bitten *by a mad* Dog, *or an* Antipathy,* dread *and* horrour *for a Wild* Cat, *having* regard *to* nothing elſe *in the Matter but their* own *Danger*.

* *Lego* φαλῆς φόβῳ *ut ex M. SS. reponendum eſſe pro* φαλεᾶ φόβῳ *cenſet Xylander in Annotat. ad loc.*

It is *manifeſt* then from what has been diſcourſed, that the *Soul* does perceive within it *ſelf*, ſomething that is *firm* and immoveable, *totally* diſtinct from it's *Paſſions* and *Appetites*, as being *what* it does always *oppoſe*, and is ever *contending* with. But *ſome* there are nevertheleſs, who Affirm that *Reaſon* and *Paſſion* do not *materially* differ from one another; and that there is not in the *Soul* any Faction, Sedition or Diſſenſion, of two *ſeveral* and *contending* Faculties, but only a ſhifting, converſion or *Alternation* of the *ſame Reaſon* or *Rational Faculty*, from *one* ſide to the *other*, backward

backward and forward, which by reaſon of the *ſuddenneſs* and *ſwiftneſs* of the change, is not preceptible by us; and therefore, that we do not * conſider that the *ſame* Faculty of the *Soul* is by Nature ſo adapted as to be capable both of *Concupiſcence*, and *Repentance*, or coming to it ſelf again; of *Anger*, and of *Fear*; of being drawn to the Commiſſion of any *Lewdneſs* or *Evil* by the Allurements of Pleaſure, and afterwards of being again retrieved from it. And as for *Luſt*, *Anger*, *Fear*, and ſuch like Paſſions, they will have them to be nothing but perverſe Opinions and falſe Judgments, not ariſing or formed in any inferior part of the Soul, peculiarly belonging to them, but being the Advances and Returns, or the Motions forward and backward, the *good liknings* and more vehement Efforts; and in a word, ſuch *Operations* and *Energies* of the whole rational and directive Faculty, as are ready to be turned this way or that with the greateſt eaſe imaginable, like the ſudden Motions and Irruptions in Children, the violence and impetuoſity whereof, by reaſon of their *imbecillity* and *weakneſs*, are very fleeting and inconſtant.

* *Pro* οὐ συνορῶντι, *ut peſſimè habetur in vulgat. legere placuit* οὐ συνορῶντας, *& ſic pulchrè cohærent omnia.*

But theſe Opinions are againſt common Senſe and Experience, for no Man ever felt ſuch a ſudden change in himſelf, as that whenever he choſe any thing, he immediately judged it fit to be choſen, or that on the other hand, whenever he judged any thing fit to be choſen, he immediately made choice of it. Neither does the Lover who is convinced by Reaſon, that his Amour is fit to be broken off, and that he ought to ſtrive againſt his Paſſion, therefore immediately ceaſe to Love; nor on the other ſide doth he deſiſt reaſoning, and ceaſe from being able to give a right Judgment of things, even then, when being ſoftned and overcome by Luxury, he delivers himſelf up a Captive to his Luſts: But as while by the Aſſiſtance of Reaſon he makes oppoſition to the Efforts of his Paſſions, they yet continue to ſollicit, and at laſt overcome him; ſo likewiſe *when* he is overcome and forc'd to ſubmit to them, by the light of Reaſon does he plainly

ly *diſcern* and *know* that he has done *amiſs*; ſo that *neither* by the *Paſſions* is Reaſon *effaced* and *deſtroyed*, nor yet by *Reaſon* is he *reſcued* and *delivered* from them; but being toſſed to and fro between the *one* and the *other*, he is a kind of *Neuter*, and participates in *common* of 'em both. And thoſe methinks, who imagine that *one* while the *Directive* and *Rational* part of the Soul is changed into *Concupiſcence* and *Luſt*, and that by and by *Reaſon* oppoſes it ſelf againſt them, and *they* are changed into *that*, are not much unlike them, who make the *Sports-man* and his *Game* not to be *two*, but *one* Body, which by a nimble and dexterous *Mutation* of it ſelf, *one* while appears in the *ſhape* of the *Huntſman*, and at *another* turn puts on the *Form* of a *Wild-Beaſt*; For as *theſe* in a plain evident matter ſeem to be *ſtark* Blind, ſo *they* in the *other* Caſe *belye* even their own Senſes, ſeeing they muſt needs feel in themſelves not *only* a change or mutation of *one* and the *ſame* thing, but a *down-right* ſtruggle and quarrel between two *ſeveral* and *diſtinct* Faculties.

But is not, ſay *they*, the *deliberative* Power and Faculty of a Man *often* divided in it *ſelf*, and *diſtracted* among *ſeveral* Opinions *contrary* to one another, about that which is *expedient*, and yet is but *one*, *ſimple*, *uniform* thing. All this we *grant* to be *true*, but it does not *reach* the Caſe we are ſpeaking of; for *that part* of the *Soul* where *Reaſon* and *Judgment* are ſeated, is not at *Variance* with it ſelf, but by *one* and the *ſame* Faculty is converſant about *different* Reaſonings; or rather, there is but one *ſimple* Power of Reaſoning, which imploys it ſelf on *ſeveral* Arguments, as ſo many *different* Subject Matters. And therefore it is, that no *diſturbance* or uneaſineſs accompanies *thoſe* Reaſonings or Deliberations, where the *Paſſions* do not at all *interpoſe*: Nor are we at any time *forced*, as it were, to chuſe any thing *contrary* to the dictates of our own Reaſon, but when, as in a *Ballance*, ſome lurking hidden Paſſions lays ſomething in the *Scale* againſt Reaſon to weigh it down. And this often falls out to be the *caſe*, where it is not *Reaſoning* that is oppoſed to *Reaſoning*, but either *Ambition*, or *Emulation*, or *Favour*, or *Jealouſy*, or *Fear*, making a ſhew as if there

were a *variance* or conteſt between *two* differing *Reaſons* according to that of *Homer*.

Shame *in denial*, *in acceptance* Fear:

And of another Poet,

Hard *fate to* fall, *but yet a* glorious *fate*,
'Tis cowardly *to live*, *but* yet *'tis* ſweet:

And as in *determining* of Controverſies about *Contracts* between Man and Man, 'tis by the *Interpoſition* of the *Paſſions*, that ſo many *diſputes* and *delays* are Created. So likewiſe in the *Conſultations* and *Counſels* of Kings, *they* who deſign to make their *Court*, incline not to *one* ſide of the *Queſtion* or *Debate* more than the *other*, upon the *Reaſon* of the thing, but only to *ſerve* and *gratifie* their *Maſters* or their *own* Paſſions, without any regard to the Intereſt of the *Public*. Which is the Reaſon that in *Ariſtocratical* Governments the Magiſtrates will not ſuffer *Orators* in their Pleadings by *Declaiming* and *Haranguing* to raiſe the Paſſions, and move the Affections: For *Reaſon* not being diſturbed or diverted by *Paſſion*, tends directly to that which is Honourable and Juſt; but if the *Paſſions* are once raiſed, there immediately follows a mighty controverſie and ſtruggle between *Pleaſure* and *Grief* on the *one* hand, and *Reaſon* and *Judgment* on the *other*. For otherwiſe how comes it to paſs that in *Philoſophical* diſputes and diſquiſitions we ſo often and with ſo little trouble are by others drawn off from and wrought upon, to change our own Opinions? And that *Ariſtotle* himſelf, *Democritus* and *Chryſippus* have without any concern or regret of Mind, nay even with great ſatisfaction to themſelves, *retracted* ſome of thoſe Points which they formerly ſo much *approved* of, and were wont ſo ſtiffly to maintain? For no *Paſſions* reſiding in the *Contemplative* and *Scientifical* Part of the *Soul* to make any tumult or diſturbance therein, the *Irrational* and *Brutal* Faculties remain quiet and calm, without buſying themſelves to intermeddle in Matters of *that* kind: By which means its falls out, that *Reaſon* no ſooner comes within *view* of Truth, but

rejecting that which is falſe, it readily *embraces* it; for as much as there is in the *former* what is not to be found in the *other*, namely, a *willingneſs* to aſſent and diſagree as there is occaſion; whereas in all *Deliberations* had, *Judgments* made, and *Reſolutions* taken about ſuch things as are to be reduced into *Practice*, and are mixed and interwoven with the *Paſſions and Affections*, *Reaſon* meets with much oppoſition, and is put under great Difficulties, by being ſtopt and interrupted in it's Courſe by the *Brutal* Faculties of the Mind, throwing in its way either *Pleaſure*, or *Fear*, or *Grief*, or *Luſt*, or ſome ſuch like temptation or diſcouragement. And then the *deciſion* of theſe Diſputes belongs to *Senſe*, which is equally affected with both the *one* and the *other*; and *which* ſoever of them gets the Maſtery, the *other* is not thereby deſtroyed, but (tho' ſtruggling and reſiſting all the while) forced only to comply and go along with the *Conqueror*. As an *Amorous* Perſon, for Example, finding himſelf ingaged in an *Amour* he cannot approve of, has immediately recourſe to his *Reaſon*, to oppoſe the Force of that againſt his *Paſſion*, as having them *both together* actually ſubſiſting in his Soul, plainly diſcerning them to be *ſeveral* and diſtinct, and feeling a ſenſible conflict between the *two*, while he endeavours as it were with his hand to repreſs and keep down the part which is inflamed and rages ſo violently within him. But on the contrary in thoſe *deliberations* and diſquiſitions where the *Paſſions* have nothing to do, *ſuch* I mean as belong properly to the *Contemplative* Part of the Soul, if the Reaſons are equally ballanced, not inclining more to one ſide then another, then is there no determinate *Judgment* formed, but there remains a *doubting*, as if there were a *Reſt* or *ſuſpence* of the Underſtanding between two contrary Opinions. But if there happen to be any Inclination or Determination towards *one* ſide, that prevailing muſt needs get the better of the *other*, but without any regret or obſtinate oppoſition from it againſt the Opinion which is received. In ſhort, whenever the conteſt ſeems to be of *Reaſon* againſt *Reaſon*, in that caſe we have no manner of Senſe of *two diſtinct Powers*, but of *one ſimple*, *uniform*.

uniform Faculty only, under different Apprehenſions or Imaginations; but when the diſpute is between the *Irrational* Part and Reaſon, where Nature has ſo ordered it, that neither the Victory, nor the Defeat, can be had without Anxiety and Regret, there immediately the *two* contending Powers divide the *Soul* in the Quarrel, and thereby make the *difference* and *diſtinction* between them to be moſt plain and evident.

And not only from their *conteſts*, but no leſs alſo from the *conſequences* that follow thereupon, may one clearly enough diſcern the Sourſe and Original of the *Paſſions* to be different from that of *Reaſon*. For ſeeing that a Man may ſet his affection upon an ingenious and vertuouſly diſpoſed Child, and no leſs alſo upon one that is naughty and diſſolute; and ſeeing alſo one may have unreaſonable and indecent tranſports of Anger againſt his Children or his Parents; and on the contrary may juſtly and unblameably be angry in their Defence againſt their Enemies and Tyrants; as in the one caſe there is perceived a ſtruggle and diſpute of the Paſſions againſt *Reaſon*, ſo in the other may be ſeen a ready ſubmiſſion and agreement of them, running to its Aſſiſtance, and lending, as it were, their helping hand. To illuſtrate this with a familiar Example, after a *Good Man* has, in Obedience to the Laws, Married a *convenient Wife*, he then in the firſt place comes to a reſolution of converſing and cohabiting with her wiſely and honeſtly, and of making at leaſt a *civil Husband*; but in proceſs of time, Cuſtom and conſtant Familiarity having bred within him a true Paſſion for her, he ſenſibly finds, that upon Principles of *Reaſon*, his *Affection* and *Love* for her is every day more and more improved and grows upon him. As in like manner, *Young Men* having met with kind and gentile *Maſters*, to guide and inform their Minds in the Study of Phioſophy and the Sciences, make uſe of them at firſt for *Inſtruction* only and *Information*; but afterwards come to have ſuch an Affection for them, that of familiar Companions and Scholars, they become their *Lovers* and *Admirers*, and are ſo accounted. And the ſame happens alſo to moſt Men, with reſpect to good Magiſtrates

Magiſtrates in the Common-wealth, to their Neighbours, and to their Kindred; for beginning an Acquaintance upon Neceſſity and Intereſt, for the Exchange of the Common Offices of Intercourſe and Commerce with one another, they do afterwards by degrees, ere they are aware, grow to have a Love and Friendſhip for them, *Reaſon* in ſuch and the like Caſes having over-perſuaded, and even compelled the Paſſions to take delight in, and purſue what it before had approv'd of, and conſented to. As for the Poet who ſaid,

Tho' Modeſty *our* higheſt Praiſe *deſerve*,
Small Praiſe *it is*, for Modeſty *to ſtarve*;

doth he not plainly hereby intimate, that he had oftentimes found by Experience, that this *Affection* of the Mind by a ſheepiſh, ſhamefac'd backwardneſs, and by fooliſhly baſhful delays againſt all Reaſon, had loſt him the *Opportunities* and *Seaſons* of making his *Fortune*, and hindred and diſappointed many brave Actions and noble Enterprizes.

But *theſe Men*, tho' by the Force of theſe Arguments ſufficiently convinced, do yet ſeek for Evaſions, by calling *Shame* by the Name of *Modeſty*, *Pleaſures* by that of *Joy*, and *Fear* by that of *Caution*: No Man going about to blame them for giving things the ſofteſt Names they can invent, if they would be ſo juſt as to beſtow theſe *good Words* upon thoſe *Paſſions* and *Affections* only which have put themſelves under the conduct and direction of *Reaſon*, and leave thoſe which oppoſe *Reaſon*, and offer Violence to it, to be called by their own proper and odious Names; but when fully convinced, by the *tears* they ſhed, by the *trembling* of their Joints, and by their ſudden *changing of Colour* back and forward, it inſtead of plainly calling the *Paſſions*, whereof theſe are the effects, *Grief* and *Fear*, they make uſe of the Phantaſtic Terms of *Compunctions* and *Conturbations*, and to varniſh over and diſguiſe the *Luſts* and *Affections*, give them the Name only of ſo many *forwardneſſes* of Mind, and I know not what elſe, they ſeem not to act like *Philoſophers*, but relying upon little Shifts and ſophiſtical Artifices, under an A-

muſement of ſtrange Words, vainly hope to cover and conceal the *Nature* of things.

And yet even *theſe* Men themſelves ſometimes make uſe of very *proper* Terms to expreſs theſe Matters, as for inſtance, when they call thoſe *Joys*, *Volitions* and *Cautions* of theirs, not by the Name of *Apathies*, as if they were devoid of all manner of Paſſions; but of *Eupathies*, that is to ſay good Actions well diſpoſed. For then is there ſaid to be an *Eupathy* or good Diſpoſition of the Affections, when *Reaſon* has not utterly deſtroyed, but compoſed and adjuſted them in the Mind of *diſcreet* and *temperate* Perſons. But what then becomes of *vicious* and *diſſolute* Perſons? Why if they ſhould judge it reaſonable to love their *Parents* inſtead of a *Miſtreſs*, or a *Gallant*, this they are not able to perform; but ſhould they judge it fitting to ſet their Hearts upon a *Strumpet* or a *Paraſite*; the *Judgment* is no ſooner made, but they are moſt deſperately in Love. Now were the *Paſſions*, and *Judgment* or *Reaſon*, all one, it could not be but that the Paſſions of Love and Hatred would immediately follow upon *Judgments* made what to Love and Hate: But we ſee the contrary often happen, for the Paſſions, as they ſubmit to ſome Reſolutions and Judgments, ſo others again they oppoſe themſelves to, and refuſe to comply with. Whence it is that compelled thereto by Truth, and the Evidence of things, they do not affirm every *Judgment* and Determination of *Reaſon* to be Paſſion, but that only which excites too violent and inordinate an *Appetite*; acknowledging thereby, that the Faculty we have in us of Judging, is quite another thing than that which is ſuſceptible of the Paſſions, as is * that alſo which moveth from that which is moved. Nay, even *Chryſippus* himſelf, in many places, defining Patience and Continence to be habits of ſubmitting to, and purſuing the *Choice* and *Direction* of, *Right Reaſon*, doth thereby make it apparent, that by the Force of Truth he was driven to confeſs, that it is one thing in us which is Obedient and

* *Ut integra ſit ſententia, poſt verbum* ὥσπερ, *ê Cod. M S Petav. Inſerenda ſunt* τὸ μὲν γὰρ, *quæ vulgo Librariorum culpâ intercidêrunt.*

nd Submiſſive, but *another* and quite different which being either not diſobeyed, is quietly ſubmitted to, or diſobeyed and neglected meets with Oppoſition and Reſiſtance.

Now, as for thoſe who make all *Sins* and *Faults* to be *equal*, to examin whether in other Matters, they have not alſo departed from the truth, is not at this time and in this place ſeaſonable; ſince they ſeem not *herein* only but in moſt things *elſe* to advance unreaſonable *Paradoxes* againſt common Senſe and Experience. For according to them all our *Paſſions* and *Affections* are ſo many *Faults*, and whoſoever *Grieves*, *Fears* or *Deſires*, commits *Sin*: But, with their leave, nothing is more *viſible* and apparent than the mighty *Difference* in thoſe and all other *Paſſions*, according as we are *more* or *leſs* affected with them. For will any Man ſay that the Fear of *Dolon* was no more then that of *Ajax*, who being forced to give *way* before the Enemy,

Sometimes retreated *back*, *then* fac'd *about*,
And ſtep by ſtep retir'd *at once*, *and* Fought

Or compare the *Grief* of *Plato* for the Death of *Socrates* to the *Sorrow* and *Anguiſh* of Mind which *Alexander* felt, when for having murdered *Clytus*, he attempted to have laid *violent Hands* upon himſelf: For our *Grief* is commonly *increaſed* and augmented above Meaſure by *ſudden* and unexpected Accidents: And that which ſurpriſes us on the *ſudden* contrary to our hope and expectation, is much more *uneaſie* and grievious than that which is either foreſeen, or not very unlikely to happen, as muſt needs fall out in this Caſe who expecting nothing more than to *ſee* the Happineſs, Advancement and Glory of a *Friend* or a *Kinſman*, ſhould hear of his being put to the moſt exquiſite *Tortures*, as *Parmenio* did of his Son *Philotas*. And who will ever ſay that the *Anger* of *Magas* againſt *Philemon*, can bear any proportion to the *Rage* of *Nicocreon* againſt *Anaxarchus*? The *Occaſion* given was in both caſes the ſame, each of

them having ſeverally been bitterly reproached and reviled by them: For whereas *Nicocreon* cauſed *Anaxarchus* to be broken all to pieces, and brayed in a Mortar with Iron Peſtles; *Magus* only commanded the Executioner to lay the edge of the naked Sword upon the Neck of *Philemon*, and ſo diſmiſt him. And therefore *Plato* called Anger the Nerves of the Mind, becauſe as it may ſwell, and be made more Intenſe by Sourneſs and ill Nature, ſo may it be ſlacken'd and remitted by Gentleneſs and good Nature.

But to elude theſe and ſuch like Objections, they will not allow theſe intenſe and vehement Efforts of the Paſſions to be according to Judgment, or ſo to proceed from it, as if that were therein faulty, but call them Ceſſations, Contractions and Extenſions or Diffuſions, which by the help of Reaſon are capable of being increaſed or diminiſhed. But that there are alſo differences of Judgment is moſt plain and evident; for ſome there are who take Poverty to be no evil at all; others who look upon it as a great Evil; and others again who eſteem it to be the greateſt Evil, and worſt thing in the World; inſomuch that rather than endure it, they would daſh themſelves in pieces againſt the Rocks, or caſt themſelves headlong into the Sea. And among thoſe who reckon Death to be an Evil, ſome are of that Opinion in regard only that it deprives us of the Enjoyment of the good Things of the World; as others are with reſpect to the eternal Torments, and horrible Puniſhments, under Ground in Hell. As for bodily Health, ſome love it no otherwiſe than as it is agreeable to Nature, and very convenient and uſeful; while others value it as the moſt ſoveraign Good, in compariſon whereof they make no reckning of Riches or Children, no nor of

Scepters *and* Crowns *who do* Ambition *move,*
And make Men *equal to the* Gods *above.*

Nor will they, in fine, allow even Vertue it ſelf to ſignify any thing, or be of any uſe without good Health; ſo that hence it ſufficiently appears, that in the Judgments Men make of things, they may be miſtaken and very faulty,

with

with reſpect to both the extreams of too *much* and too *little*, but I ſhall purſue this Argument no further in this place.

Thus much may however fairly be *aſſumed* from what has already been ſaid on this Head, that even themſelves do allow a plain difference between the *Judgment* and the irrational Faculties, by means whereof, they ſay, the Paſſions become *greater* and more *violent*, and ſo while they *cavil* and contend about *Names* and *Words*, they give up the very *cauſe* to thoſe who maintain the *irrational* part of the Soul, which is the *Seat* of the Paſſions, to be *ſeveral* and *diſtinct* from that *Faculty* by which we *Reaſon*, and make a *Judgment* of things. And indeed *Chryſippus*, in thoſe Books which he wrote of *Anomology*, after he has told us that *Anger* is *Blind*, not *diſcerning* oftentimes thoſe things which are *plain* and *conſpicuous*, and as frequently caſting a miſt upon ſuch things as were before *clear* and *evident*, proceeds a little further in this manner: *For*, ſays he, *the* Paſſions *being once raiſed, not only reject and drive away* Reaſon; *but (things by their means appearing otherwiſe than they would) do likewiſe violently puſh* Men *forward to Actions that are contrary to it*; And then he makes uſe of the Teſtimony of *Menander*, ſaying,

> What *have I done?* Where *has my* Soul *been ſtray'd?*
> *Would* ſhe *not* ſtay *to* ſee *her ſelf obey'd,*
> *But let me* Act, *what I abhor'd but* now?

And again the ſame *Chryſippus* a little after; *Every* Rational *Creature is by* Nature *ſo diſpoſed as to* uſe Reaſon *in all things, and to be* Governed *by it; but yet* oftentimes *it falls out, that we diſpoſe and reject it, being carried away by another more violent and over-ruling* Motion. In theſe Words plainly enough acknowledging what uſes in ſuch a caſe to happen upon the account of that Difference and Conteſt which there is between the *Paſſions* and *Reaſon*.

And upon any other ground, it would be ridiculous (as *Plato* ſays) to ſuppoſe a Man to be ſometimes *Better* than Himſelf, and ſometimes again *worſe*; One while to be his own Maſter, and another while his own Slave. For how can it poſſibly be, that a Man ſhould be *Better* and

Worſe than Himſelf. And at once both his own *Maſter* and *Slave*, if every One were not in ſome ſort naturally *Double* or *Twofold*, having in Himſelf at the ſame time o *Better* Part and a *Worſe*? For ſo may *He* be reckon'd to have a *power* over Himſelf and to be *better* than Himſelf, who has His *worſe* and more *inferior* Faculties in Obedience and Subjection to the *Superior* and more *Excellent*. Whereas *He* who ſuffers his *Nobler* Powers to fall under the Government and Direction of the *Intemperate* and *Irrational* Part of the *Soul*, is *leſs* and *worſe* than Himſelf, and has wholly loſt the *Command* over himſelf, and is in a *State* which is *contrary* to *Nature*. For by the *Order* of Nature, *Reaſon*, which is *Divine*, ought to have the Soveraignty and Dominion over the *Irrational* and *Brutal* Faculties, which deriving their *Original* from the *Body*, and being incorporated, as it were, and throughly mixed therewith bear a very *near* Reſemblance to it, are repleniſhed with, and do participate in *Common* of the Qualities, Properties and Paſſions *thereof*; As is plain from our more Vehement *Motions* and *Efforts* towards *corporeal* Objects, which do always increaſe in *Force* and *Vigor*, according to the ſeveral *Changes* and *Alterations* which happen in the *Body*. From whence it is that *Young men* are in their *Luſts* and *Appetites*, becauſe of the *Abundance* and *Warmth* of their Blood, ſo *Quick*, *Forward*, *Hot* and *Furious*: Whereas in *Old Men* all *Natural* Fire being almoſt extinguiſhed, and the *Firſt* Principles and Source of the *Affections* and *Paſſions* ſeated about the *Liver*, much leſſen'd and debilitated, *Reaſon* becomes more *vigorous* and *prædominant*, while the *Appetites* Languiſh and Decay together with the *Body*. And after this manner it is that the Nature of *Beaſts* is framed and diſpoſed to divers *paſſions*. For it is not from any Strength or Weakneſs of *Thought*, or from any *Opinions* Right or Wrong which they form to themſelves, that *ſome* of them are ſo *Bold* and *venturous* and dare encounter any thing, and *others* of them as, *Fearful* and *Cowardly*, ſhrinking at every Danger; But from the Force & Power of the *Blood*, the *Spirits*, and the *Body*, does this *Diverſity* of Paſſions in *them* ariſe; For that *Part* were the *Paſſions* are ſeated, being derived from the *Body*

as from its *Root*, Retains all the *Qualities* and Propensions *of that* from whence it is extracted.

Now that in *Man* there is a *Sympathy* and an agreeable and correspondent *motion* of the *Body* and the *Passions* and *Appetites*, is proved by the *Paleness* and *Blushings* of the *Face*; by the *Tremblings* of the Joynts, by the *Palpitation* of the Heart: And on the contrary by the *Diffusion* or *Dilatatation* which we feel upon the Hope and Expectation of *pleasures*. But when the *Mind* or *Intellect* doth *move* of it self alone, without any *Passion* to Disorder and Ruffle it, then is the *Body* at *Repose* and rests Quiet, having nothing at all to do with those Acts and Operations of the *Mind*: As when it takes into Consideration a Proposition in *Mathemasics* or some such *Scientifical* thing, it calls not for the *Aid* or *Assistance* of the *Irrational* or *Brutal* Faculties. From whence also it is very apparent that there are in us two *Distinct* Parts *Differing* in their *Powers* and *Faculties* from *One* Another. In Fine, throughout the whole World, all Things (as they *themselves* are forced to *Confess*, and is *Evident* in it self) are Governed and Directed *some* by a Certain *Habit*, *some* by *Nature*, *Others* by a *Brutal* or *Irrational* Soul, and *some* again by *that* which has *Reason* and *Understanding*. Of *all* which things *man* does in some measure *participate*, and is concerned in *all* the above mentioned *Differences*. For He is *contained* by *Habit*, and *Nourished* by *Nature*; He makes *Use* of *Reason* and *Understanding*: He *wants* not his *Share* of the *Irrational* Soul: He *has* also in him a *Native Source* and *inbred* Principles of the *Passions*, not as *adventitious* but *necessary* to him, which ought not therefore to be utterly *rooted* out, but only *pruned* and *cultivated*. It not being the *Method* and *Custom* of *Reason* in Imitation either of the *manner* of the *Thracians*, or of what *Lycurgus* Order'd to be *done* to the *Vines*, to *destroy* and *tear* up all the *Passions* and *Affections* indifferently, Good and Bad, Useful and Hurtful together, but rather like some * Kind and Careful *Deity*, who has a tender regard to the *Growth* and *Improvement* of Fruit-Trees and Plants, to *cut* away and *clip* off that which grows *Wild* and *Rank*, and to dress

* ὁ φυτάλμιος Θεὸς ἡμεῖς.

and manage the reſt, that it may ſerve for uſe and Profit. For as they who are afraid of being *drunk*, pour not their *Wine* upon the Ground, but dilute it with *Water*, ſo neither do they who fear any violent Commotion of their *Paſſions*, go about utterly to deſtroy and eradicate, but rather wiſely to temper and moderate them. And as they who uſe to *break* Horſes and Oxen, do not go about to take away their *Goings*, or to render them unfit for Labour and Service, but only ſtrive to cure them of their Unluckineſs and flinging up their Heels, and to bring them to be patient of the *Bit* and *Yoke*, ſo as to become Uſeful: After the ſame Manner *Reaſon* makes very good uſe of the *Paſſions*, after they are well ſubdued and made gentle, without either tearing in pieces or over-much weakning that part of the Soul which was made to be obedient to her. In *Pindar* we find it ſaid,

As 'tis the Horſe's *Pride to win the* Race,
And to Plow up *the Fruitful* Soil
Is the Laborious Ox's Toil,
So the fierce Dog *we take the Foaming* Bore *to* chace.

But much more uſeful than theſe in their ſeveral kinds, are the whole Brood of Paſſions, when they become Attendants to Reaſon; and being aſſiſtant and obedient to Vertue, do give Life and Vigour to it.

Thus moderate Anger is of admirable Uſe to Courage or Fortitude; Hatred and Averſion for ill Men promotes the Execution of Juſtice; And a juſt Indignation againſt thoſe who are proſperous beyond what they deſerve, is then both convenient, and even neceſſary, when, with Pride and Inſolence their Minds are ſo ſwolen and elated, that they need to be repreſſed and taken down. Neither by any means can a Man, though he never ſo much deſire it, be able to ſeparate from Friendſhip, Indulgence, and a natural Propenſion to Affection; from Humanity and good Nature, Tenderneſs and Commiſeration; nor from true Benevolence, a mutual participation of Joy and Grief. And if they run into an Error who would take away all Love, that they may deſtroy mad and wanton Paſſions, neither can thoſe be in the Right, who for

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the ſake of Covetouſneſs condemn all other *Appetites* and *Deſires*: Which is full as ridiculous as if one ſhould always refuſe to run, becauſe one time or other he may chance to catch a fall; Or to Shoot, becauſe he may ſometimes happen to miſs the Mark; Or ſhould forbear all Singing, becauſe a Diſcord or a Jar is offenſive to the Ear. For as in Sounds the Muſick and Harmony thereof takes away neither the ſharpeſt nor the deepeſt Notes; And in our Bodies, Phyſick procureth Health, not by the Deſtruction of Heat and Cold, but by a due and proportionable Temperature and Mixture of them both together; ſo in the ſame manner it happeneth in the Soul of Man, when Reaſon becomes Victorious and Triumphant, by reducing the Faculties of the Mind which belong to the Paſſions, and all their Motions, to a due Moderation and Mediocrity. And though neither Joy, nor Grief, nor Fear, ſimply in themſelves, yet exceſſive and unmeaſurable either Joy, or Grief, or Fear, in the Soul, may very properly be reſembled to a great Swelling or Inflamation in the Body. And therefore *Homer*, where he ſays,

No Daſtard Fear *the* Valiant *Man rebukes,*
And even in Death *he keeps his* Living *Looks:*

does not take away all Fear (but that only which is extream and unmanly) that Bravery and Courage may not be thought to be Fool-hardineſs; Nor Boldneſs and Reſolution paſs for Temerity and Raſhneſs. And therefore in Pleaſures and Delights, he that can preſcribe bounds to his Luſts and Deſires, and in puniſhing Offences can moderate his Rage and Hatred to the Offenders, ſhall in one caſe get the Reputation not of an inſenſible but temperate Perſon, and in the other be accounted a Man of Juſtice, without Cruelty or Bitterneſs: Whereas, if all the Paſſions, if that were poſſible, were clean rooted out, Reaſon in moſt Men would grow ſenſibly more dull and unactive than the Pilot of a Ship in a Calm.

And to theſe things (as it ſhould ſeem) prudent Lawgivers having regard, have wiſely taken care to excite and encourage in Commonwealths and Cities, the *Ambition* and *Emulation* of their People amongſt one another; and

and with *Trumpets*, *Drums* and *Flutes* to whet their *Anger* and *Courage* againſt their *Enemies*. For not only in *Poetry* (as *Plato* very well obſerves) he that is *Inſpired* by the Muſes, and as it were *poſſeſſed* by a *Poetical Fury*, will make him what is otherwiſe a Maſter of his Trade, and an Exact *Critic* in Poetry appear Ridiculous: But alſo in *Fighting*, thoſe who are Elevated and Inſpired with a Noble *Rage*, and a Reſolution and Courage about the *common pitch*, become Invincible, and are not to be withſtood. And this is that *Warlike Fury* which the *Gods*, as *Homer* will have it, infuſe into *Men of Honour*,

He ſpoke —— *And every Word new Strength* Inſpir'd

And again,

This more than Human *Rage is from the* Gods.

As if to *Reaſon* the *Gods* had joyned ſome or other of *Paſſions* as an Incitement, or, if I may ſo ſay, a *Vehicle* to puſh and carry it forward.

Nay we often ſee theſe very Men againſt whom I now diſpute, Exciting and Encouraging Young Perſons with Praiſes, and as often checking and rebuking them with ſevere *Reprimands*, whereupon in the *One* caſe there muſt follow *Pleaſure* and *Satisfaction* as neceſſarily as *Grief* and *Trouble* are produced in the *other*: *Reprehenſion* and *Admonition* certainly *ſtrinking* us with *repentance* and *ſhame*, whereof *this* is comprehended under *Fear*, as the *other* is under *Grief*. And theſe are the Things they chiefly make uſe of for *Correction* and *Amendment*: Which ſeems to be the Reaſon why *Diogenes* to ſome who had magnified *Plato*, made this Reply, *What can there be in him*, ſaid he, *ſo much to be valued, who having been ſo long a* Philoſopher, *has never yet been known ſo much as to* Excite *the ſingle* Paſſion *of* Grief *in the Mind of any One?* And certainly the *Mathematical Science* cannot ſo properly be called (to uſe the Words of *Xenocrates*) the *Handles* of *Philoſophy*, as theſe *Paſſions* are of *Young Men*, namely, *Baſhfulneſs*, *Deſire*, *Repentance*, *Pleaſure*, *Pain*, *Ambition*; whereon *Right Reaſon* and the *Law* diſcreetly laying their *Salutary hands*, do thereby effectually and ſpeedily reduce a *Young-*

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man into the Right Way. Agreeable hereunto the *Lacedæmonian* Inſtructor of Youth was in the Right, when he profeſſeth that he would bring it to paſs that *Youths* under his care ſhould take a *Pleaſure* and *Satisfaction* in *Good*, and have an *Abhorrence* for *Evil*, than which there cannot be a Greater or Nobler *End* of the *Liberal* Education of Youth Propoſed or Aſſigned.

Plutarch's *Natural Queſtions.*

Tranſlated by R. Brown, *M. L.*

WHat is the reaſon, that Sea-water nouriſhes not Trees? Is it not for the ſame reaſon, that it nouriſhes not earthly Animals? For *Plato*, *Anaxagoras* and *Democritus* think, Plants are earthly Animals. Nor, though Sea-water be aliment to marine Plants, as it is to Fiſhes, will it therefore nouriſh earthly Plants, ſince it can neither penetrate the Roots, becauſe of its groſſneſs, nor aſcend, by reaſon of its weight; for this, among many other things, ſhews Sea-water to be heavy and terrene, becauſe it more eaſily bears up Ships and Swimmers. Or is it, becauſe drought is a great Enemy to Trees? And Sea-water is of a drying faculty; upon which account Salt reſiſts Putrefaction, and the Bodies of ſuch as waſh in the Sea, are preſently dry and rough. Or is it, becauſe Oyl is deſtructive to earthly Plants, and kills things annointed with it? But Sea-water participates of much fatneſs; for it burns together with it. Wherefore when Men would quench Fire, we forbid them to throw on Sea-water. Or is it becauſe Sea-water is not fit to drink, and it is bitter (as *Ariſtotle* ſays) through a mixture of aduſt Earth? For a *Lixivium* is made by the falling of Aſhes into Sweet-water, and the diſſolution ejects and corrupts what was good and potable, as in us Men, Fevers convert the Humours into Bile. As for what Woods and Plants Men talk of growing in the Red-Sea, they bear no Fruit, but are nouriſh'd by Rivers, caſting up much Mud; therefore they grow not at any great diſtance from Land, but very near to it.

Why do Trees and Seeds thrive better with Rain than with Watring? Whether is it becauſe (as *Laitus* thinks) ſhowers parting the Earth by the violence of their fall, make paſſages, whereby the Water may more eaſily penetrate to the Root? This cannot be true, but *Laitus* never conſidered, that Marſh-Plants, as Cats-tail, Pond-weeds and Moſs neither thrive nor ſprout, when the Rains fall not in their ſeaſon. But it is true, what *Ariſtotle* ſaid, Rain-water is new and freſh, that of Lakes old and exolete. And what if this be rather probable than true? For the Waters of Fountains and Rivers are ever freſh, new always arriving: Therefore *Heraclitus* ſaid well, that *no Man could go twice into the ſame River.* And yet theſe very Waters nouriſh worſe than Rain-water. But Water from the Heavens is light and aerial, and being mixt with ſpirit, is the quicker paſſed and elevated into the Plant, by reaſon of its tenuity; for *Pompholyx* is made by mixture of Braſs with the Air. That nouriſhes moſt, which is ſubacted by the thing nouriſhed; for this very thing is Concoction. On the contrary Inconcoction is when the Aliment is ſtronger than to be affected by the thing nouriſhed. Now thin, ſimple and inſipid things are the moſt eaſily altered, of which number is Rain-water, bred in the Air and Wind, which falls pure and ſincere. But Fountain-water being aſſimilated to the Earth, and Places through which it paſſes, is filled with many qualities, which render it leſs nutritive, and ſlower in alteration to the thing nouriſhed. Moreover, that Rain-water is eaſily alterable, that is an Argument; becauſe it ſooner putrifies than either Spring or River-water. For concoction ſeems to be Putrifaction, as *Empedocles* ſays, *In the Barrel putrified Water becomes Wine.* Or, which may moſt readily be aſſigned for a Reaſon, is it becauſe Rain is ſweet and mild, when it is preſently ſent by the Wind? For this reaſon Cattle drink it moſt greedily, and Frogs in expectation of it raiſe their Voice, as if they were calling for Rain to ſweeten the Marſh, and to be Sauce to the Water in the Pools. For *Aratus* makes this a ſign of approaching Rain.

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When wretched Frogs, to Watry Snakes ſweet Food,
Their Father's Song do croak, and ſing in Mud.

Why do Herdſmen ſet Salt before Cattle? Whether (as many think) to nouriſh them the more, and fatten them the better? For Salt by its acrimony ſhapens the Appetite, and by opening the paſſages brings Meat more eaſily to digeſtion. Therefore *Apollonius*, *Herophilus* his Scholar, would not have lean Perſons, and ſuch as did not thrive, be fed with ſweet things and Wheat, but ordered them to uſe Pickles and Salt things for their Food; Whoſe tenuity ſerving inſtead of frication, might apply the aliment through the paſſages of the Body. Or is it for health's ſake, that Men give Sheep Salt to lick, to cut off the redundance of nutriment? For when they are over fat, they grow ſick, but Salt waſtes and melts the Fat. And this they obſerve ſo well, that they can more eaſily fley them: For the Fat, which agglutinates and faſtens the Skin, is made thin and weak by the acrimony. The Blood alſo of things that lick Salt, is attenuated: Nor do things within the Body ſtick together, when Salts are mixt with them. Moreover conſider this, whether the Cattle grow more fruitful, and more inclined to coition: For Bitches do ſooner conceive, when they are fed with Salt Victuals: And Ships which carry Salt, are more peſtered with Mice, by reaſon of their frequent coition.

Why is the Water of Showers, which fall in Thunder and Lightning, fitter to Water-Seeds? For they are therefore called Thunder-ſhowers. Is it, becauſe they contain much Spirit, by reaſon of their confuſion and mixture with the Air? For the Spirit moving the humor, ſends it more upwards. Or is it, becauſe Heat fighting againſt Cold cauſes Thunder and Lightning? Whence it is, that it Thunders very little in Winter; but in Spring and Autumn very much, becauſe of the inequality of temper, and the heat concocting the humor, renders it friendly and commodious for Plants. Or does it Thunder and lighten moſt in the Spring for the aforeſaid cauſe, Seeds having great occaſion for the Vernal Rain, before Summer? Therefore that Coun-

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try which is beſt Watred with Rain (as *Sicily* is) produces abundance of good Fruit.

How comes it to paſs, that ſince there be eight kinds of Taſtes, we find the Salt in no Fruit whatever? Indeed at firſt the Olive is bitter, and the Grape acid; one whereof afterward turns fat, and the other vinous. But the acerb in Dates, and the auſtere in Pomgranates turns ſweet: Some Pomegranates and other Fruit have only a ſimple and acid taſte. The acid is frequent in Roots and Seeds. Or is it, becauſe no Salt taſte is natural, but ariſes when the reſt are corrupt? Therefore ſuch Plants and Seeds as are nouriſhed, receive no nouriſhment from Salt; it ſerves indeed ſome inſtead of Sauce, while it abates ſuperfluity. Or, as Men take away ſaltneſs and bitingneſs from the Sea-water by diſtilling, is ſaltneſs ſo aboliſhed in hot things by heat? Or indeed is the taſte (as *Plato* ſays) Water percolated through a Plant? And Sea-water percolated loſes its ſaltneſs: For it is terrene and of groſs Parts. Therefore People that dig near the Sea, happen upon Wells, fit to drink. Several alſo, that draw the Sea-water into waxen Buckets, receive it ſweet and potable, when it contains in it ſelf, and does not let go its earthy parts. And ſince things are ſo, it is very probable, either that Plants receive no Saltneſs extinſically, or if they do, they put it not forth into Fruit; for things terrene and conſiſting of groſs parts cannot paſs, by reaſon of the ſtraitneſs of the the Paſſages. Or may ſaltneſs be reckoned a ſort of bitterneſs? For ſo *Homer* ſays,

Out of his Mouth the bitter Brine did flow,
And down his body from his head did go.

Plato alſo ſays, that both theſe taſtes have an abſterſive and colliquative faculty; but the Salt does it leſs, nor is it rough. And the bitter ſeems to differ from the Salt in abundance of heat: Since the Salt has alſo a drying quality.

What is the reaſon, that if a Man frequently paſs along dewy Trees, thoſe Limbs that touch the Wood are

are ſeized with a Leproſie? Whether (as *Laitas* ſaid) that by the tenuity of the Dew, the Moiſture of the Skin is exhauſted? Or as Smut and Mildew fall upon moiſtened Seeds, ſo when the green and tender Parts on the *Superficies* are eaten up and colliquat, a certain noxious taint is carried and imparted to the moſt bloodleſs Parts of the Body, and there eats and frets the Superficies? For that by nature there is a corroſive faculty in Dew, ſufficiently appears, in that the drinking of it makes People lean And groſs Women gather it either with Linnen or Woollen Cloths, to take down their Fleſh.

Why in Winter do Ships ſail ſlower in Rivers; but do not ſo in the Sea? Whether, becauſe the River-Air which is at all times heavy and ſlow, being in Winter more condens'd by the Cold, does more reſiſt Sailing? Or is it long of the Water rather than the Air? For the piercing Cold makes the Water heavy and thick, as one may perceive in an Hour-glaſs: For the Water paſſes more ſlowly in Winter than in Summer. *Theophraſtus* talks of a Well about *Pangæum* in *Thrace*, how that a Veſſel fill'd with the Water of it weighs twice as much in Winter, as it does in Summer. Beſides, hence it is apparent, that the groſneſs of the Water makes Ships ſail ſlower, becauſe in Winter River-Veſſels carry greater burthens: For the Water being made more denſe and heavy, makes the more renitency. But the Heat hinders the Sea from being condenſed.

Why, ſince all other Liquors, upon moving and ſtirring about, grow cold, does the Sea by being toſſed in Waves grow hot? Whether, that motion expels and diſſipates the heat of other Liquors as a thing aſcititious, and the Winds do rather excite and encreaſe the innate heat of the Sea. Its tranſparentneſs is an Argument of heat, and ſo is its not being condenſed, tho' it is terrene and heavy.

Why in Winter is the Sea leaſt bitter to the taſte? For they ſay, that *Dionyſius* the *Hydragogue*, reported that the bitterneſs of the Sea was not devoid of all ſweetneſs, as receiving ſo many Rivers into it. But by reaſon the Sun exhales the ſweet and potable Wa-

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ter thereof, ariſing to the top by reaſon of its levity, and that in Summer, more than in Winter, when it affects the Sea more weakly by reaſon of the debility of its heat: Then a great deal of ſweetneſs is left, which tempers and mitigates its excuſſive poyſonous bitterneſs. And the ſame thing befalls potable Waters: For in Summer they are worſe, the Sun waſting the lighteſt and ſweeteſt part of them. And a freſh ſweetneſs returns in Winter, of which the Sea muſt needs participate, ſince it moves, and is carried with the Rivers into the Sea.

Why do Men pour Sea-water upon Wine? They ſay the Fiſher-men had an Oracle given them, whereby they were bid to dip *Bacchus* into the Sea; they that live far from the Sea, caſt in ſome *Lacynthian* Earth toaſted. Whether, that heat is good againſt cold? Or, that it quenches heat, by diluting the Wine and deſtroying its Strength? Or, that the aqueous and aerial part of Wine (which is therefore prone to mutation) is ſtaid by the throwing in of terrene Parts, whole nature it is to conſtipate and condenſe? Moreover, Salts with the Sea-water attenuating and colliquating whatever is foreign and ſuperfluous, ſuffer no fetidneſs or putrifaction to breed. Beſides, the groſs and terrene Parts being entangled with the heavy, and ſinking together, make a Sediment or Lee, and ſo make the Wine fine.

Why are they ſicker that ſail on the Sea, than they that ſail in freſh Rivers, even in Calm Weather? Of all the Senſes, Smelling cauſes naufeouſneſs the moſt, and of all the Paſſions of the Mind, Fear. For Men tremble, and ſhake, and bewray themſelves upon apprehenſion of great danger. They that ſail in a River are troubled with neither of theſe. And the ſmell of ſweet and potable Water is familiar to all, and the Voyage is without danger. On the Sea an unuſual ſmell is troubleſom; and Men are affraid, not knowing what the iſſue may be. Therefore tranquillity abroad avails not, while an æſtuating and diſturbed Mind diſorders the Body.

Why does pouring Oyl on the Sea make it clear and calm? Is it, for that the Winds ſlipping the ſmooth Oyl,

Oil, have no force, nor cauſe any Waves? This may be probably ſaid in reſpect of things external; but they ſay, that divers take Oil in their Mouths, and when they ſpout it out, they have light at the bottom, and it makes the Water tranſparent; ſo that the ſlipping of the Winds will not hold good here for an Argument: Therefore it is to be conſidered, whether the Sea, which is terene and uneven, is not compact and made ſmooth by the denſe Oil: And ſo the Sea being compact in itſelf, leaves paſſes, and a pellucidity penetrable by the ſight. Or whether that the Air, which is naturally mixt with the Sea, is lucid, but by being troubled grows unequal and ſhady: And ſo by the Oil's denſity, ſmoothing its inequality, the Sea recovers its evenneſs and pellucidity.

Why do Fiſher-mens Nets rot more in Winter than in Summer, ſince other things rot more in Summer? Is not that the cauſe which *Theophraſtus* aſſigns: That Heat (to wit) ſhuns the Cold, and is conſtrained by it on every ſide: Hence the Waters are hotteſt in the bottom of the Sea? And ſo it is on Land; for Springs are hotter in Winter, and then Lakes and Rivers ſend up moſt Vapours; becauſe the Heat is compelled to the bottom by the prevailing Cold. Or it may be, Nets do not rot at that time more than at another. For being frozen and dried in the Cold, ſince they are therefore the more eaſily broken by the Waves, they are liable to ſomething like Putrefaction and Rottenneſs. And they ſuffer moſt in the Cold (as ſtrained Nerves are apteſt to break in ſuch a Seaſon) becauſe then there be moſt frequent Storms at Sea. Therefore Fiſher-men guard their Nets with certain Tictures, for fear they ſhould break. Otherwiſe, a Net neither tinged nor daubed with any thing, might more eaſily deceive the Fiſh; ſince Line is of an Air-colour, and it is not eaſily diſcerned in the Sea.

Why have the *Dorians* bad making of their Hay? Is it, becauſe Hay rained upon is never well made? For the Graſs is cut down green and not dry, wherefore it putrifies, when wet with Rain-water. But when before

Harvest it rains upon Corn, this is a help to it against the hot South Winds, which otherwise would not let the Grain fill in the Ear; but by their heat would hinder and destroy all Coalition, unless by watering the Earth there come a moisture, to cool and moisten the Ear.

Why is a fat and deep Soil fruitful of Wheat, and a lean of Barley? Is it because a stronger Grain needs more Nourishment, and a weaker a light and thin one? Now Barley is weaker and laxer than Wheat, therefore it affords but little Nourishment. And as a farther Testimony to this Reason, Wheat, that is ripe in three Months grows in drier Ground; because it is Juiceless, and stands in need of less Nourishment, and therefore is more easily brought to Perfection.

Why do Men say, *Sow Wheat in Dirt and Barley in Dust?* Is the reason (as we said) because Wheat takes up more Nourishment; and Barley cannot bear so much, but is choaked with it? Or does Wheat, because it is hard and lignous, thrive better, when it is softned and loosened in a moist Soil; and Barley at the first in a dry, because of its rarity? Or is the one Temperament congruous and harmless to Wheat, because it is hot; and the other to Barley, because it is cold? Or are Men afraid to sow Wheat in a dry Soil, because of the Ants, which presently lye in wait for it; but they cannot so easily deal with Barley nor carry it away, because it is a larger Grain?

Why do Men use the Hairs of Horses rather than Mares for Fishing-lines? Is it, that the Males are stronger in those Parts, as well as in others, than the Females? Or is it, that the Females spoil the Hair of their Tails by bepissing them?

Why is the sight of the Cuttle-fish a sign of a great Storm? Is it, because all Fishes of the soft kind cannot endure cold, by reason of their Nakedness and Tenderness? For they are covered neither with Shell, Skin, or Skale (though within they have hard and bony Parts.) Hence the *Greeks* call them μαλάκια, i. e. *Soft-Fish*. Therefore they easily perceive a Storm coming, since they are so soon affected by the cold. When the *Polypus* gets to Shore, and embraces the Rocks, it is a sign the wind is

rising;

riſing; but the Cuttle-Fiſh jumps up, to ſhun the cold and the trouble of the bottom of the Sea; for of all ſoft Fiſhes, ſhe is the tendereſt, and ſooneſt hurt.

Why does the *Polypus* change Colour? Whether, as *Theophraſtus* writes, becauſe it is an Animal by Nature timorous; and therefore being diſturbed, it changes Colour with the Wind, as ſome Men do (of whom it is ſaid, *an ill Man ever changes Colour.*) But tho' this may ſerve as a reaſon for changing its Colour, it will not for the Imitation of Colours. For the *Polypus* does ſo change its Colour, that it is of the Colour of every Stone it come nigh: Hence that of *Pindar*, *Mind the Colour of the Marine Beaſt, and ſo converſe cunningly in all Cities.*

And that of *Theognis*:

*With th'*Polypus *in Manners be all one,*
Who, where he lies, is like to every Stone.

And they ſay, that ſuch as are excellent at Craftineis and Jugling, have this in their Eye (that they may the better cheat them they have to deal withal) ever to imitate the *Polypus*. Some think the *Polypus* can uſe her Skin as a Garment, and can put it on or off at pleaſure. But if Fear occaſion this change in the *Polypus*, is not ſomething elſe more properly the Cauſe? Let us conſider what *Empedocles* ſays, that *Effluvia proceeds from all things whatever.* For not only Animals, Plants, the Earth and Sea, but Stones, and even Braſs and Iron do continually ſend out many *Effluvia*. For all things corrupt and waſte, becauſe there are always *Effluvia*. Drawing along, or falling, occaſions *Effluvia*. Some ſuppoſe Embraces, others Blows, ſome Impulſes, others Circuitions. But eſpecially about the Sea Rocks, when they are wet and cooled with the Waves; for ſome are of opinion, that conſtantly ſome ſmall Particles are waſhed off, which do not incorporate with other Bodies, but either paſs by the ſmaller Paſſages, or paſs through the larger. Now the Fleſh of the *Polypus*, as one may judge by the Eye, is hollow, full of Pores, and capable of *Effluvia*. When therefore ſhe is afraid, by changing Breath, ſhe changes her ſelf, and by ſtraitning and

contracting her Body, ſhe encloſes the neighbouring *Effluvia.* And, as a good Token of this Argument the *Polypus* canot imitate the colour of every thing he comes near nor the Chameleon any thing that is white: But each of theſe Creatures is aſſimilated only to ſuch things, as to whoſe *Effluvia* they have Pores proportionable.

What is the reaſon, that the Tears of wild Boars are ſweet, and the Tears of the Hart ſalt and hurtful? The reaſon ſeems to be the Heat and Cold of theſe Animals; for the Hart is cold, and the Boar is very hot and fiery; therefore he flies from, and this defends himſelf againſt, his Purſuers; for when great ſtore of heat comes to the Eyes (as *Homer* ſays, *With horrid Briſtles, and Eyes darting fire*) Tears are ſweet. Some are of *Empedocles* his Opinion, who thought that Tears proceed from the diſturbance of the Blood, as *Serum* does from the Churning of Milk, ſince therefore Boar's Blood is harſh and black, and Harts-blood thin and watry; it is conſentaneous, that the Tears would be ſuch, as the one ſheds excited to anger, and the other dejected with fear.

Why do tame Sows farrow often, ſome at one time, and others at another, and the wild but once a year, and all of them about the ſame time, whence it is ſaid

The wild Sow farrowing, that Night falls no Rain?

Is it becauſe through plentiful feeding tame Sows breme oftner? For abundance of nouriſhment breeds abundance of Seed both in Animals and Plants. Now wild Sows by their own travel, and that with fear; the tame have always food enough either by Nature, or given them. Or may it not be aſcribed to their reſt and exerciſe? For the tame do reſt, and go not far from their Keepers, the wild get to the Mountains and run about; by which means they waſte the nutriment, and conſume it upon the whole Body. Therefore either through continual converſe, or abundance of Seed, or becauſe the Females feed in Herds with the Males, the tame Sows, call to mind coition and ſtir up luſt, as *Empedocles* talks of Men. But in Wild Sows, which feed apart, Deſire is cold and dull, for want of love and converſation.

tion. Or is it true, what *Ariſtotle* ſays, that *Homer* called the Wild Boar χλάυνης, becauſe he had but one Stone? For moſt Boars ſpoil their Stones, by rubbing them againſt Stumps of Trees.

Why are the Paws of Bears the ſweeteſt and pleaſanteſt in Food? Becauſe what Parts of the Body do concoct aliment the beſt, the Fleſh of thoſe Parts is ſweeteſt And that concocts beſt, which tranſpires moſt by motion and Exerciſe. But the Bear uſes the fore-Feet moſt in going and running, and managing of things, as it were with hands.

Why are the ſteps of Wild Beaſts moſt difficulty traced in Spring-time? Whether the Dogs, as *Empedocles* ſays, *with Noſes find the ſteps of all Wild Beaſts*, while they draw in thoſe *Effluvia*, which the Beaſts leave in the Ground, and the various ſmells of Plants and Flowers lying over the Foot-ſteps, do in Spring-time obſcure and confound them, and put the Dogs to a loſs at winding them? Therefore about *Etna* in *Sicily* no Man fears any hunting Dogs becauſe abundance of wild Marjoram flouriſhes and grows there the Year round, and the perpetual fragrancy of the place deſtroys the ſcent of the wild Beaſts. There is alſo a Tale, how *Proſerpine*, as ſhe was gathering Flowers thereabout was raviſhed by *Pluto*; therefore People revering that place, as an *Aſylum*, not catch any Creature that feeds thereabout.

Why are the tracks of wild Beaſts? worſt ſcented about the Full Moon? Whether for the foreſaid cauſe For the Full Moons bring down the Dews. Therefore *Alcman* calls Dew the Daughter of *Jove* and *Luna* in a Verſe of his,

Fed by the Dew, bred by the Moon and Jove.

For Dew is a weak and languid Rain, and there is a little heat in the Moon, which draws from the Earth, as the Sun does; but becauſe it cannot raiſe it on high, it ſoon lets it fall.

Why does Froſt make Hunting difficult? Whether is it, becauſe the wild Beaſts leave off going far abroad by

by reaſon of the cold, and ſo leave but few ſigns of them? Therefore ſome ſay, whild Beaſts ſpare the neighbouring places, that they may not be ſore put to it by going far abroad in Winter; but may always have Food ready at hand. Or is it becauſe that for Hunting the Track alone is not ſufficient, but there muſt be ſcent, alſo? And things gently diſſolv'd and looſened by heat, afford a ſmell, but too violent cold binds up the ſcent and will not let it reach the ſenſe. Therefore they ſay, that Unguents and Wine ſmell leaſt in Winter and cold weather: For the then concrete Air keeps the ſcent in, and ſuffers it not to diſperſe.

What is the reaſon, that Brutes, when they ail any thing, ſeek and purſue Remedies, and are [illegible] cured, by the uſe of them? Dogs eat Graſs, to [illegible] them vomit; Swine ſeek Grey-fiſt, becauſe the eating of them cures the Head-ach: The Tortoiſe, when he has eaten a Viper, feeds on wild Marjoram: They ſay, when a Bear has ſurfeited himſelf, and his Stomach grows nauſeous, he licks up Ants, and by devouring them he is cured. Theſe Creatures know ſuch things neither by experience nor by chance. Whether therefore, as Wax draws the Bee, and carcaſes the Vulture afar off by the ſcent, do Grey-fiſh ſo draw Swine, Wild Marjoram the Tortoiſe, and Ants the Bear; by ſmells and *effluvia* accommodate to their nature, they being prompted altogether by Senſe, without any aſſiſtance from Reaſon; or do not the Temperaments of Bodies create Appetites in Animals, which ſometimes create Diſeaſes, ſometimes acrimonies, ſweetneſs and other unuſual and abſurd qualities, the humors being altered; as is plain in Women with Child, who eat Stones and Earth? Therefore skilful Phyſicians take their Prognoſtic of recovery or death from the Appetites of the Sick: For, *Mnaſitheus* the Phyſician ſays, that in the beginning of a Diſeaſe of the Lungs, he that craves Onyons, recovers; and he that craves Figs, dies; becauſe Appetites follow the Temperament, and the Temperament follows Diſeaſes. It is therefore probable, that Beaſts, which fall not into mortal Diſeaſes, have

ſuch

such a disposition and temper, that by following their temper they light on their Remedies.

Why does Must, if the Vessel stand in the Cold, continue long sweet? is it because Concoction is the changing of that which is sweet into Wine? But Cold hinders Concoction, because it is caused by Heat. Or on the contrary, the proper taste of the Grape is sweet, and then it is said to be ripe, when the sweetness is equally diffused all over it. But Cold not suffering the Heat of the Grape to exhale, and keeping it in, conserveth the sweetness of the Grape. And this is the reason, that in a rainy Vintage, Must ferments but little; for fermentation proceeds from Heat, which the Cold does check.

Why, of all wild Beasts, does not the Boar bite the Toil? Is it because his Teeth stand so far within his Head, that he cannot well come at the Thread? For his Lips, by reason of their thickness and largeness, meet close before. Or does he rather rely on his strength, and so rends the Toil, and with this defending himself against the Hunters? His chief refuge is rowling and wallowing, therefore rather than stand gnawing the Toil, he rowls often about, and so clears himself, having no occasion for his Teeth.

What is the reason, that we admire hot Waters (i.e. Baths) and not cold, since it is plain, that Cold is as much the cause of one sort, as Heat is of the other? It is not (as some are of Opinion) that Heat is a Quality, and Cold only a privation of that Quality, and so that an Entity is a Cause, but a Non-entity no Cause: But we do it, because Nature has attributed Admiration to what is rare, and she puts Men upon enquiry, how any thing comes to pass that seldom happens. You see the high and vast Sky, which with a gentle turn encompasses the Earth, how many Spectacles it affords by Night, and what Beauty by Day, the Rain-bow, the pleasant Pictures of the Clouds, and the darting of Lightning, are all matter of Ornament to it, and of Admiration to us.

Why

Why are rank Vines fruitless, and fats Goats less apt to procreate, nay, scarce able to use Coition, by reason of their fatness? Seed is the Superfluity of the Aliment, which is allotted to the Body: Now, when either an Animal or a Plant is of a very strong Constitution and grows fat, it is a sign, that all the Nourishment is spent within, and that there is little or no Excrement; and so the thing is left barren.

Why does the Vine irrigated with Wine die, especially since Wine comes from the Vine? Is it as baldness happens to great Wine-bibbers, the heat of the Wine, evaporating the moisture? It may be when the Vine is outwardly irrigated with Wine, it is as Fire to the Vine, and destroys the nutritive Faculty; Or because Wine is obstructive, it gets into the Roots stops, the passages, and so hinders any moisture from coming to the Plant, to make it grow and thrive. Or it may seem contrary to nature, that that should return into the Wine which came out of it? For whatsoever moisture comes from Plants, it can neither nourish nor assimilate, nor be a part of a Plant.

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